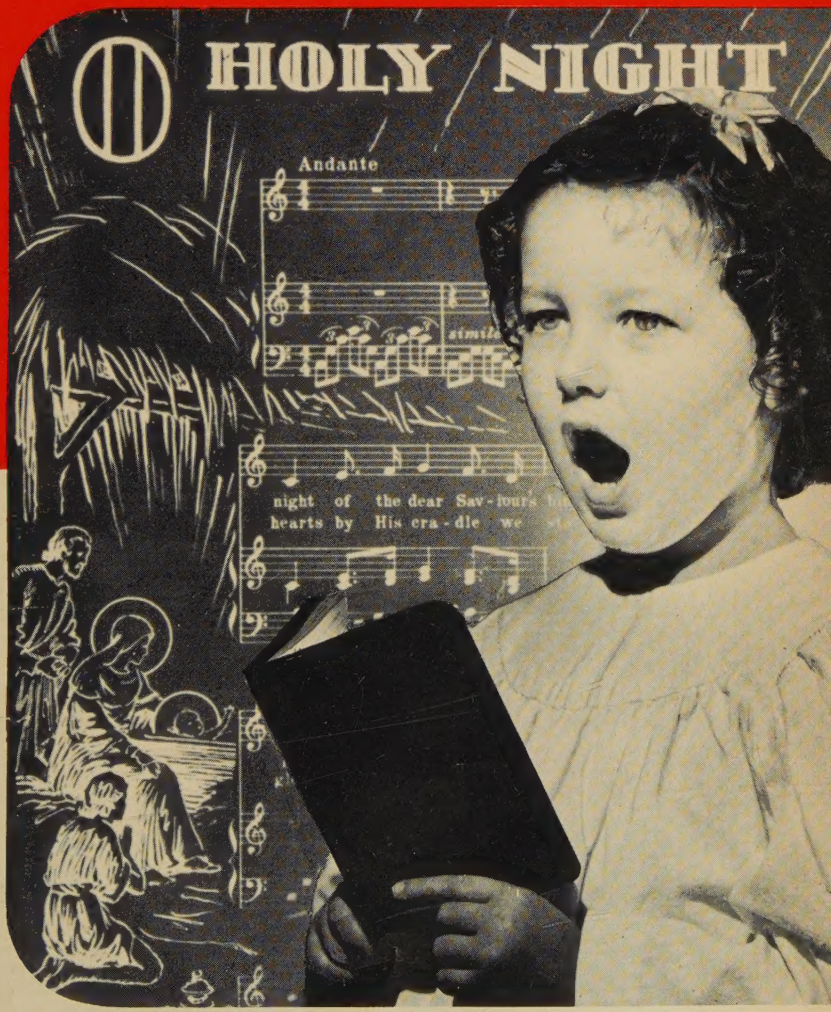
The LUTHERAN

SINGING FOR CHRISTMAS

Joyful hearts praise God

Vol. 34, No. 12

DECEMBER 19, 1951

10 CENTS

Turn About

LITTLE GERTRUDE was far down in the long line of children waiting to explain their Christmas requests to the department store Santa Claus. The line moved slowly as the children poured out their desires . . . skates . . . dolls . . . electric trains . . . all kinds of things to delight childish hearts.

It was late in the afternoon and Santa was pretty tired when Gertrude finally came up to his huge chair and started to list her wants. It seemed like the same old story to the man who sat in the chair. All the children wanted a pile of toys and games, and most of them didn't even bother to say "Please."

When Gertrude finished, he said mechanically, "Uh-huh. All right, little girl. We'll try to take care of that. Now be good and mind your mother and daddy!"

GERTRUDE STARTED to move away, but she turned back and said timidly, "Santa—"

"What else?" Santa asked wearily.

"I just wondered—I thought—you bring so many things to the children. Is there anything that I could get for you?"

Santa's smile was no longer artificial and his weariness was gone as he lifted the little girl back on his knee. "No, thank you, dear," he said. "I have lots of things. But I know you'll have a very happy Christmas. You can't miss!"

—A. P. S.

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - 10

Washington: Migration of Refugees - By Robert E. Van Deusen 11

REFUGEES ARE MAKING GOOD - - By Stewart W. Herman 12
Immigrants in South America are honest workmen, good citizens

DECISION: Church's "Supreme Court" gives ruling in important case - 14
Adjudication Commission decides regarding Media, Pennsylvania

Prairie Parish Stirred by Evangelism Program - By Clifton Weihe 17
Members find new avenues of Christian service

There's No Substitute for Honesty - - - By L. Martin Stalland 18
Shady practices won't win in the end. Only truthfulness will

THE INEVITABLE CHRISTMAS - - - By Elizabeth Ann Dean 20
There came a time when all the children had gone

I Found the Spirit of Christmas - - - - - By Katherine Benion 23
Christians believe in the blessing of friendliness and good will

Gabriel Goes to Galilee - - - - - - By Snyder Alleman 24
God sent his angel messenger to bring news to a girl in Nazareth

FIVE MAKE A FAMILY: Before a Fall - - By Margaret A. J. Irvin 27

The Gospel for the Day - - - - - - - By Philip R. Hoh 29
"Know the Bible" series on John 1:19-28

Personal Problem Clinic - - 31 Books - - - - - - - 32

Home Missions - - - - 35 People - - - - - - - 36

Story of the Week - - - 39 Campus - - - - - - - 41

News in the Churches:

Illinois: Chicago—34; Iowa—35; New Jersey: Trenton—38; Nebraska—39; New York: New York City—40; Maryland: Baltimore—40; Ohio: Columbus—42; Pennsylvania: Allentown—43; Altoona—43; Norristown—44; Philadelphia—45

In Conclusion - - - - - - - - - - - - - - - 50

COVER PHOTO. Muriel Constance, daughter of Pastor and Mrs. Paul W. Hartline, of First Lutheran Church, Stewartsville, New Jersey, posed as the carol singer (photo by Harold Lambert Studio). Seven-year-old Muriel has already had five years of modeling for photographers, and has been cover girl on a half dozen well-known American magazines.

THE CHURCH IN THE NEWS

Business not quite as usual

Traffic was heavy in city streets this week. Crowds jostled through the aisles of brightly decorated stores.

But people had much on their minds besides buying. The mood of America's best loved holy day was tremulous in the brief twilight of December evenings. There was widespread helpless longing for peace on earth, good will toward men.

Hollywood sent top designers from its motion picture studios to plan 25 floats depicting scenes from the life of Christ for a parade in Van Nuys, California. The Christmas story displaced comic characters in an Enid, Oklahoma, parade. Choirs from Protestant and Roman Catholic churches sang from a gallery of the largest department store in Washington, D. C. A Christmas crib was set up in front of the town hall in Rutherford, New Jersey.

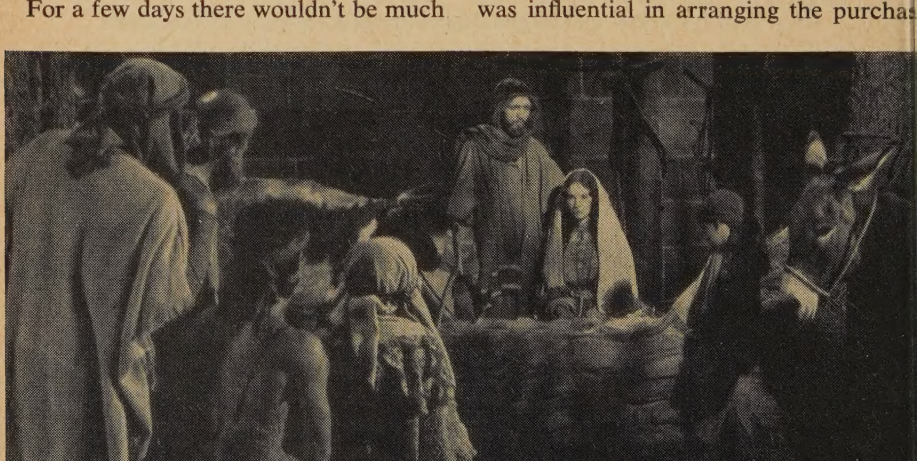
For a few days there wouldn't be much time for the wrestling matches and mu der mysteries on television. ABC's T network planned "No Room at the In and "Flight Into Egypt" for its "Greate Story" programs on Dec. 23 and 30 (5: P.M. EST).

This week the bright shadow of a wor that might be was falling mysterious across the world that is.

Wagner is treasurer

Edmund F. Wagner was elected th month to succeed Dr. Henry Beisler treasurer of the United Lutheran Churc in America. Dr. Wagner is president the General Realty and Utilities Corpor tion in New York City, and treasurer the Synod of New York. He was electe by the ULC Executive Board to tak office Jan. 1.

Dr. Wagner (who received the LL.I degree from Wagner College in 194 was influential in arranging the purcha



THE MANGER IN HOLLYWOOD

New movie entitled "Holy Night" from Cathedral Films has been released

EDMUND F. WAGNER
New treasurer

the 231 Madison Avenue property in ew York as the Lutheran Church ouse. He is 53, and a native New orker.

dvice on architecture

After Jan. 15 any United Lutheran ngregation which is thinking about con- ucting a church or parish building can t professional advice from the ULC adquarters in New York City. The urch's long-proposed Department of urch Architecture will begin function- g on that date.

Plans for churches will not be drawn the new department, but criticism of ans produced by any architect may be cured. Congregations will be advised on w big their buildings ought to be, how uch debt they can manage, what kind materials to use.

Director of the department will be the v. Edward S. Frey, pastor of Trinity urch, Lemoyne, Pennsylvania, since 35. The department's consulting archi- t (who will give part-time service) is arles A. Scheuringer, who was for 20 ars a member of the church's Commit- on Church Architecture. Both of- ials of the department were elected by ULC Executive Board on Dec. 5.

Authority for establishing the department was given at the 1948 ULC convention, but until now personnel and headquarters space have not been available.

Everybody meets

It took 33 years to produce a new idea about board meetings in the United Lutheran Church, but this month everybody agreed the idea is good.

Sometime during the autumn there would normally be meetings (in different cities, at different times) of all nine boards elected by United Lutheran Church conventions to manage church affairs. The new idea was to arrange all meetings at the same time, at the same place.

Meetings were held Dec. 5-7 in Pennsylvania's Pocono mountains at the Buck Hill Falls Inn, a summer hotel that specializes in housing church gatherings during the off-season. Among those attending were most of the 162 members of the boards, staff secretaries, plus the committee on church papers and executive boards of the Brotherhood, Luther League, Women's Missionary Society.

Chief advantage of the boards meeting together was that at several evening sessions officers and staff secretaries described the whole program of the church's work in up-to-date detail. Each agency got assistance in seeing how its work fits into the total program.

Brief reports of the board meetings follow.

EXECUTIVE BOARD

Elected Edmund F. Wagner as treasurer (*see page 4*) . . . Took final action on establishing Department of Church Architecture . . . Drafted model constitution for synods.

BOARD OF AMERICAN MISSIONS

Thirty-eight congregations have been organized in 1951. Among them are the

Church of the Redeemer in Puerto Nuevo, Puerto Rico . . . congregations for Estonians and Latvians in Hamilton and Toronto, Ontario, and Montreal . . . Our Saviour's Church in Dartmouth, Nova Scotia (first new ULC church in Nova Scotia since 1925).

Biggest problem is where to get money to help new congregations finance church buildings and parsonages. Of missions already organized, 201 need buildings—and at least 50 will be ready to build in 1952.

From apportionment offerings of ULC congregations and from repayment of loans to maturing missions about $1 million for church loans is in sight for 1952. If all ULC congregations meet the 1951 benevolence budget in full, another million for home missions could be available.

The Board decided to ask the Executive Board to put on the schedule for the 1952 ULC convention a discussion of a major appeal for church extension funds, probably in 1955. The amount sought would perhaps be larger than the $6 million CHEY goal reached in 1950-51.

Board of Foreign Missions

Four recruits were accepted for overseas assignments. Since each has a wife to take to the foreign field, the Board gets eight persons for missionary service. They are: the Rev. and Mrs. Joseph H. Deibert of Spokane, Washington, to Argentina . . . Mr. and Mrs. Dennis K. Koch to Japan . . . Mr. and Mrs. Robert M. Law to India . . . Mr. and Mrs. Walter W. Mattson to Japan (Messrs. Koch, Law, and Mattson will complete their training for the ministry at Northwestern Seminary next May).

In a year-end clear-up of recommendations from mission fields, the Board approved scores of modest requests for construction funds. (From British Guiana, Board Secretary Herman L. Gilb reported that "the shaky, leaky parson at Buxton is a disgrace to the church. T secretary felt uncertain about walking the second floor." The Board gran $8,900 for a new parsonage.)

Board of Social Missions

Opposition to the Universal Milit Training bill now pending in the U Congress was expressed in a 1,200-wo statement. "As Christians, we are oppos to a permanent system of universal m itary training," board members agre "because it tends to fasten upon the t tion a militaristic spirit that would, in o judgment, undermine our democratic a moral standards."

Board members acknowledged th "our generation faces a long period international tension," but do not acc the idea "that war is inevitable."

"The subjection of the vast major of the young men of the nation to a months' period of military training," sa the Board statement, "and seven-and half years of involvement in the reser program would seriously disrupt th family ties at an important period . Their schooling in war would tend destroy their sense of religious and et ical values."

The statement, to be mailed to all UL pastors, urges that church members in t U.S. communicate their views on UM to members of Congress.

Board of Deaconess Work

Both the Baltimore and Philadelph training schools for deaconesses are like to move within the next few years, t Board heard.

Most radical change in the deacone program during its 100-year history America was approved at this meeti (report of new plan was in The L

HERAN of July 11). From now on the aconesses can decide for themselves hether or not they wish to wear the ficial garb. They may receive salaries id manage their own living expenses, or are in the co-operative economic arngement of the motherhouses. Deaonesses who do not wear the garb will ive the right to the title "Sister."

Non-garbed deaconesses may take eave of absence" from church work if atisfactory employment within the urch" is not available, and may return church work later. Graduates of the aconess schools now serving in church ork but not consecrated as deaconesses ill be permitted to enter the diaconate, ther as garbed or non-garbed sisters.

Purpose of the new program is to enlist considerably larger number of young omen. Demand for deaconess service r exceeds the supply.

PARISH AND CHURCH SCHOOL BOARD

Because of its many fields of service, the Board employs a staff larger than any other ULC board—18 secretaries and editors.

To check the effectiveness of work done by this staff, the Board determined to engage in a period of self-examination probably unprecedented among the boards of the ULC. A review of the Board's work from beginning to end will be made, and a long-range plan of action will be recommended.

Included in the study will be services to congregations, staff structure, relations to synods, agencies, and other boards. A specialist will be engaged to make the study.

Membership in the Parish Board's "Children of the Church" program has been slipping. In five years enrollment dropped from 32,525 to 28,801. Week-

CHURCHMEN MARCHED IN ATLANTA

With banners designating the 29 member-churches of the National Council of Churches, church leaders marched into St. Luke's Episcopal Church in Atlanta in late November during the Southeastern Inter-Church Convocation. Over 1,000 attended

day and vacation schools have gained 60,000 in the same period. Board voted to unify its children's program, starting in 1953. All work with children will be known as The Children's Division. Educational materials will be channeled through three basic groups: Sunday schools, weekday schools, vacation schools.

Congregations which desire additional programs will be encouraged to use the present Children of the Church, children's choirs, clubs, and children's social organizations.

BOARD OF EDUCATION

About $6 million in cash and $1.5 million still in pledges has been secured so far in the Christian Higher Education Year appeal, the Board was told. Part of the CHEY organization will continue to operate until all pledges have been fulfilled.

There haven't been any football or basketball scandals in United Lutheran colleges, but a warning against undue emphasis on sports should be sent to the colleges, some board members thought. A proposed resolution urged the church's nine colleges to keep in mind that athletics are for all students and to avoid commercialism.

Evidently feeling that the colleges are in no immediate danger (only two had teams which won more football games than they lost during the past season) the Board referred the suggestion to a committee for further study.

BOARD OF PUBLICATION

Reports on 24 book manuscripts submitted to Muhlenberg Press were studied. Results: 11 rejected, 7 approved for further study, 6 accepted for publication. Those accepted are: *Journals of Henry Melchior Muhlenberg, Vol. 3 . . . Luther Now* by Bishop Hanns Lilje . . . *W Paul in Greece* by Robert S. Kinsey . *Heralds of the Gospel* by H. T. Lehma . . . *Ten Thousand Tom Toms* by J Larsen, *Table in the Desert* by Carr Voss.

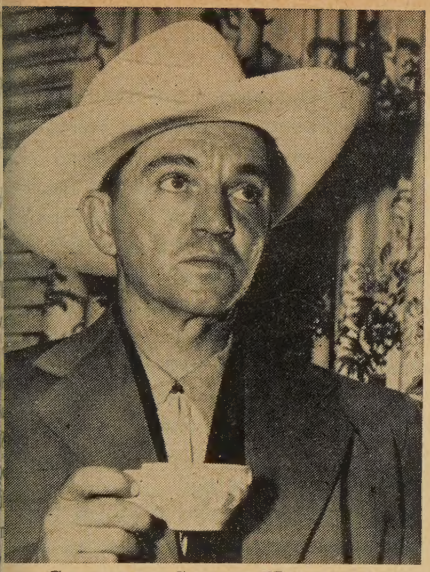
Two Muhlenberg Press books w among 17 from all Protestant publish houses selected by Dr. Elton Trueblo for the 1952 "Lenten Reading List." Tl are: *Man and State* by Bishop Eiv Berggrav and *Love is No Luxury* Marjory Louise Bracher. The *Christ Herald* selected *Interpreting the Chu* by Roland Wolseley and *Man and St* for its list of most important boo

The Board voted to relocate its Colu bia, S. C., store at Hampton and Sum streets. South Carolina Synod offices v also be at this location.

Net sales of the United Lutheran Pu lication House in the fiscal year endi June 30 were $2,188,000. After meeti expenses and making regular grants various agencies of the church, the Boa had $44,000 left. It decided to buy large rotary press (principally for printi THE LUTHERAN), the first rotary lett press it has ever owned. Deficit in pu lishing THE LUTHERAN in the last ye was $92,930.93. To help finance this l the Board decided to ask the United L theran Church for a direct grant $37,000—first request for aid from t church treasury which the Board has ev made.

BOARD OF PENSIONS

At of the 1950 ULCA convention t Board had been asked to try to increa to $1,200 a year the basic pension for retired pastors (non-contributory pensi plan). This month the Board had figur on how much it would cost to make th possible: $526,000 a year from the a portioned benevolence for 30 years, or



CANDIDATE STUART HAMBLEN
Nothing but coffee in the cup

Prohibition Party candidate for the .S. presidency hit the trail this month his election campaign. Until a few ars ago he was a heavy drinker. Evan- list Billy Graham converted him. He ll appeal to church groups for support.

---

ecial campaign to raise $11 million in w endowment.

For younger pastors the best hope for d-age pensions is in the contributory an, to which each now enrolled pays per cent of his salary, plus 4 per cent om his congregation. The Pension oard talked this month about asking for increase of the congregation's share 8 per cent.

To give assistance to retired or disabled stors in great financial difficulty the oard received last week $1,000 from inity Church, Fort Wayne, Indiana. equests to congregations for special gifts d been broadcast throughout the church is month.

The Board voted to engage Brown Brothers and Harriman, investment firm, to be its advisor and custodian of funds for investment of pension reserves. Formerly the Board had an investment analyst on its own staff. Decisions on investments will continue to be made by the Board's own finance committee.

CHURCH PAPERS COMMITTEE

Subscribers for THE LUTHERAN now read news of their own section in the "News in the Churches" section more than they read "Church in the News," which is second in popularity. The inside-front-cover story is third in reader-interest, and "In Conclusion" fourth. The committee studied reports on a questionnaire recently completed and devised 1952 policy for the paper.

The editor was instructed to promote a candid debate through the columns of THE LUTHERAN on the question of use of the Revised Standard Version of the Bible in the lessons read in the churches.

WOMEN'S MISSIONARY SOCIETY

Miss Gretchen Becker of Charleston, West Virginia, begins Dec. 15 as WMS treasurer, succeeding Mrs. Margaret J. Miller. Miss Josephine Darmstaetter will join the WMS staff of secretaries. She is now personnel advisor in the Lancaster, Pennsylvania, schools.

Women had given $1,193,988 through the WMS for church work in the year ending June 30, it was reported. Nearly half ($420,303) was spent for foreign missions, the next largest share was for home missions ($130,305). Considerable part of the total was given as trust funds and annuities, only the interest to be spent on current projects.

LUTHER LEAGUE OF AMERICA

Labored tirelessly four days on a new constitution to be proposed at the 1953 convention.

World News Notes

Defense cut-back for Britain

There wasn't enough sugar in England this week to permit a "bonus ration" for Christmas. Then 10-ounce-a-week ration won't permit baking many Christmas cookies. In the seventh winter since the war, food supplies for the British are slim. And Britain—once a major exporter of coal—is obliged to import as much as 25 million tons from the U.S. this winter.

Under these circumstances Winston Churchill's government had come around to the same position on rearmament which the left-wing of the Labor government had upheld. Aneurin Bevan had been "right by accident," Prime Minister Churchill told the House of Commons. Britain would be forced to cut back its defense program to save money for the necessities of life.

Americans have rich and poor

Extreme differences in income of Americans had been slowly leveling out over a long period, due to income-tax levies on the wealthy and rising wages among industrial workers. But differences are still great.

A U.S. Census Bureau report this month, based on figures gathered in 1950, indicates that 20 per cent of U.S. citizens get 47 per cent of the nation's cash income (produce raised by farmers for their own use is not included).

The poorest 20 per cent in the U.S. get 3 per cent of the income. Averages are: richest fifth—47 per cent; second highest fifth—24 per cent; third fifth—17 per cent; fourth fifth—9 per cent; poorest fifth—3 per cent.

Bread costs more in Hungary

Most drastic swing in the direction of "free enterprise" came this month in Hungary. The government had kept bas supplies of food and clothing under str rationing, and at a low price level. B unrationed supplies were always availab for folks who had money to buy them.

Rationed bread cost three-fourths of *forint* for a pound, and two *forints* the open market. Now it will cost one a a fourth *forints* a pound, and there w be no rationing. Flour, sugar, soap, mil butter, clothing, and industrial produc also go on the open market, with pric up from 60 to 100 per cent of those pr vailing under rationing.

To put supplies within reach of t average citizen, wages will be increas from 10 to 20 per cent. The new pla said Hungary's Communist leader, Ma yas Rakosi, will bring more goods market and stimulate workers to produc

There's hope for German unity

To the United Nations assembly Paris a four-man delegation from Co munist-controlled East Germany h come last week to talk about electio for an all-German government. UN lea ers were delighted that the Communi would consent even to talk about an i ternationally supervised election.

West Germans were eager for free el tions and establishment of an all-Germ state. They were surprised that East G mans seemed to be willing to run the ris for there is no chance that free electio will produce a Communist majority the proposed new government.

Communist strategy seemed based the fact that the risks of having the W Germans rearm as part of a weste European military force are greater th the risk of letting East Germany s from behind the Iron Curtain.

PEOPLE in the U.S. find it hard to understand the problem of overpopulation. Living space is so plentiful here that the average American cannot visualize what it means for a country to have more people than the economy can support.

In Europe it is different. In western Germany, Austria, Italy, Greece, the Netherlands, the normal population has been swelled by influx of refugees from the East. Millions of families uprooted by the war, expelled from their homelands because of racial hatred, or fleeing voluntarily from communist oppression, have poured into the already overcrowded lands of western Europe.

Refugee families were housed in primitive barracks or crowded unwillingly into homes already occupied. Family breadwinners looked in vain for jobs. Disruption of family life led to disintegration of moral standards. Political cohesiveness was marked by bitterness developed within the refugee group.

Conference on migration

THE CONVICTION has been growing among leaders of the U.S. and other countries that unless something is done to remedy the situation, the inner stability of western Europe may be seriously threatened. One of the solutions that have been considered is large-scale migration from Europe to other parts of the world that are short in manpower.

A conference of western nations met in Brussels early this month to discuss the possibility of setting up a new intergovernmental agency to encourage and supervise migration of refugees. The U.S. Congress, which had appropriated $10 million toward such a project, specified that only non-communist countries should be invited to join the new organization.

Countries sending delegations to the meeting included those in need of relief by emigration, those willing to encourage immigration, and others interested in the economic, social, and political aspects of the refugee problem. Among the prospective receiving countries were Canada, Australia, New Zealand, and a number of South American nations.

U.S. plan

THE PLAN PROPOSED by the U.S. delegation called for formation of a "Provisional Committee for the Movement of European Migrants." This would operate for a year while the need for a more permanent agency could be explored. The budget proposed for the first year was $34 million, of which the U.S. would contribute $10 million.

A modest goal of 115,000 migrants was suggested for the first year. This included about 25,000 ethnic Germans who would come to the U.S. under the provisions of the DP Act. The new agency would use the "know-how" achieved by IRO and avoid the pitfalls which had troubled that agency. The fleet of 12 ships which IRO had used would be taken over by the Committee.

Dr. Clarence E. Krumbholz was invited to attend the Brussels conference in an advisory capacity as a resettlement executive. He and other church representatives urged that the new agency avoid the temptation to think of migration simply in terms of the labor market. They offered the co-operation of the voluntary agencies in helping with the personal and social adjustments of migrants which are so vital in movement of large numbers of people.

—ROBERT E. VAN DEUSEN

Refugees Are Making Good

By STEWART W. HERMAN

They are adapting themselves to a new life in South Amer and inspire confidence as honest workmen and good citiz

A SLENDER, MIDDLE-AGED MAN with bright blue eyes came toward us over the highly polished linoleum floor of the hotel in Oroya. I had last seen him in the Italian Police Camp at Le Fraschette south of Rome about two years ago. Although at that time he enjoyed the special distinction of being the camp doctor, there was no doubt that he was a prisoner. No criminal, he was simply the victim of wartime internment policies and postwar refugee troubles.

Today Dr. Hellriegel is an honored member of the hospital staff at Oroya, has repaid in full the travel loan which the Lutheran World Federation gave him, and hopes to stay in Peru with his family for the rest of his life.

"Wie geht es?" I asked.

"Gut, sehr gut!" he replied.

He told me that he is so content that he does not even yearn for an occasional visit to the lights of Lima. When you consider that Oroya is a "company town" situated 12,500 feet above sea level in the Andes with scarcely a blade of grass to relieve the grays and browns of mountain wilderness, the extent of the doctor's contentment is apparent. His only request is that his daughter may be accepted in the excellent American high school in the capital city.

AT ONE OF THE ORE-MINING CAMPS another German doctor has found a new life. He happened to be in Lima on Sunday when I preached in the un church. Thanking me again for the tra loan which he had received, he went to ask whether we could do somethin get his mother-in-law out of the East Z of Germany and start her on the way Peru. He was now able to pay her p sage but he wanted to be sure that church stood ready to help her at ev stage of her journey from Berlin to Ha burg to London or Liverpool. I told h that—thanks to our network of pastor we could look after her all along the w

This is one side of the picture. In pr tically all the countries of South Ameri I heard similar stories of people who h been helped to a new start by Luthe gifts and have made good. During last visit to Lima in 1949 the manager a large textile company asked me to s him a dyer.

When I saw him again, my first qu tion was, "How is your Latvian gett along?"

"Wonderful," he responded. "We sending him back to England soon to p up the latest tricks of the trade. couldn't be better."

THE OTHER SIDE OF THE PICTURE, the fore, is the degree of confidence inspi in South American firms by their g experiences with these Lutheran refuge I spent an extra day in Peru at the inv tion of the Cerro de Pasco Corporat which employs the two medical docto We have also sent them a nurse.

Dr. Herman is director of the Lutheran World Federation's Service to Refugees.

"If you have more people like them, want them," I was told.

I made it clear that our Lutheran Serv- to Refugees is not an employment ncy. We must be certain that our peo- will be well treated and that they have hance to settle down permanently.

The answer of the personnel manager, . Nicholson, was to put me into a sta- n wagon at 6:30 one morning and ve nearly 150 miles to Oroya. The d parallels one of the most famous lroads in the world. Weaving our way o the mountains, we climbed and nbed and climbed. By about 10 o'clock were on eye level with a bright set of ciers 16,000 feet above sea level. It s confidently expected that I would n green with altitude illness, especially r having innocently eaten some eggs breakfast, but nothing happened and had a fine day. We were actually her than our plane had flown when crossed the snow-covered Andes be- en Buenos Aires and Santiago.

THE GREAT COPPER CORPORATION has ne everything to make its foreign em- yees comfortable and happy. Grad- ly it is also trying to lift the level of thousands of Peruvian Indians who engaged in and around the gigantic nt which roars with blue, green, red l white flame by day and by night. re not only copper but also gold, silver, d and zinc are produced, from mines ich were worked by the Incas and enlarged by the Spanish conquistadors. Here the Indian mothers wearing white straw hats still carry their babies in a shawl on the back while spinning out thread with busy fingers as they go about their daily purchases. Patient llamas stand around calmly, growing more wool.

Life for the mixture of Americans and many other nationalities can be very pleasant. The Inca Club has many entertainment facilities and there is also a "country club" with a nine-hole golf course between the river (good fishing) and the barren mountain. Bungalows rent for $10 per month including heat, light, etc. A well-equipped hospital handles everything from headache pills to major operations. Company-owned farms supply the best meat and vegetables.

WHILE I WAS VISITING PERU, a representative of Cerro de Pasco's headquarters in New York was sent to Europe with instructions to get in touch with the offices of the Lutheran World Federation Service to Refugees. It is known that our office has many thousands of applications for emigration on file and it is becoming equally well known that our primary interest is in helping deserving people to get a new start and that our church does not wish to lose sight of its members. High tribute was paid to our Refugee Service by the Lutheran leaders of South America who met in Curitiba, Brazil, in September.

It would be useless to pretend that there have been no "duds" among these LWF-sponsored immigrants. It is not easy to read a man's inmost thoughts. A few newcomers have actively resented the efforts of the local pastor to enlist them for the church membership. Some have proved to be just as indifferent to regular church attendance as—shall I say it?—the average member who is to be found

on the roll of every congregation. But our church has won the loyalty of far more refugees than it has lost by the interest we have taken in their fate.

To Lutheran pastors of South America I pointed out four facts. First, thousands of our European brethren will be emigrating, whether we help them or not. Second, they constitute a cross-section of any church membership; they are not saints yet. Third, the Lutheran World Federation is not a church, but must depend upon its member-churches to do effective work among the migrants. Fourth, the great migration movement presents a marvelous missionary opportunity to our world-wide Lutheran fellowship.

To cope with the problem, the Un Lutheran Church of Argentina is cal additional pastors. One is Latvian, other is Estonian and a third is H garian. They want a Slovak, too. M while it is important to lay careful p for a united advance along the whole of Spanish ministry, including the trai of pastors. Soon these immigrants be full citizens of the countries wh they have found new homes. The chu must be prepared to hold the second g eration, or the rescue of the first gen tion will have been nothing more tha postponement of the great loss.

DECISION

The Church's "Supreme Court" gives its ruling in an important case

A newly organized congregation in eastern Pennsylvania called as its pastor a young man recently graduated from Union Theological Seminary, New York City. He is capable, trustworthy, and will undoubtedly be valuable in the ministry of our church. But he had never studied the practices of the Lutheran church in a Lutheran seminary.

The Board of American Missions would normally be expected to provide part-payment of his salary during the early years of the congregation. However the Board has a rule against giving aid in case a pastor who has not had least a year of study in a Lutheran se nary is beginning his ministry in a m sion congregation.

Newly organized congregations usua enroll a considerable number of pers who have no previous experience in Lutheran church. The Board belie that in such a situation some spec training of the pastor in Lutheran tra tions is necessary. The Commission Adjudication upheld the Board in right to refuse aid under these circu stances.

DECISION OF THE COMMISSION OF ADJUDICATION OF THE UNITED LUTHERAN CHURCH IN AMERICA IN THE MATTER OF AN APPEAL FROM THE SYNOD OF CENTRAL PENNSYLVANIA

AT A REGULARLY CALLED MEETING of Commission of Adjudication held in s Moines, Iowa, on Oct. 10, 1950, an peal was officially received for ad- ication from the Executive Committee the Synod of Central Pennsylvania. er the required time and the consid- tion of the several briefs and argu- nts the Commission met at the Church use in New York, rendered the deci- n reported herewith Oct. 1, 1951.

At this meeting one vacancy existed the Commission through the recent ented death of the Rev. George J. ngaware, D.D., LL.D. Further, Mr. xander S. Bauer, Esq., was excused m voting, at his own request, and on ground that he is retained as legal nsel by the Board of American Mis- ns. That Board was represented by cutive Secretary R. H. Gerberding l President Paul J. Hoh, and the od of Central Pennsylvania, by Pres- nt Dwight F. Putman and Missionary erintendent M. L. Tozer. The Pres- nt of the Church attended as a mem- ex officio, but voluntarily refrained m expressing any opinion which might uence the decision on the matter be- e the Commission.

N ACCORDANCE WITH the existing rules procedure for the work of the Com- sion, "That no disputed question of t shall be submitted by resolution," , the Commission voted to delete from question submitted in the first form the Synod of Central Pennsylvania the owing statement: "thereby discrim- ting against a constituent Synod and of its Pastors solely on account of Board's disapproval of the conditions upon which that Synod had received such Pastor into the Gospel Ministry?" The representatives of the Synod of Central Pennsylvania assented to this action to delete.

Thus the question before the Commission was:

> "In accordance with the policy of The United Lutheran Church in America, in respect to the prerogatives granted to constituent Synods in the matter of ordination, was The Board of American Missions within its rights as an agency of the Church in taking the following action:
>
> " 'Educational Requirements for New Ministers
>
> " 'Whereas the participation of this Board in bringing men into the Ministry involves a responsibility to the whole Church, it is recommended, that the Board give no financial support, direct or indirect, to any home missionary beginning his ministry who has not studied for at least one academic year in a theological seminary of the Lutheran Church' "? (Board Minutes, June 1950, p. 4866)

After due consideration, and with deep appreciation of the Christian spirit manifested by all who took part in the discussion, the unanimous decision of the Commission was to answer the question, "Yes."

THE COMMISSION NOW SETS forth some of the reasons for its decision and the authority for the same.

The related questions concerning the fact or the manner of the "participation" of the Board of American Missions in bringing men into the ministry, and the wisdom or justification of the condition required of applicants for the support of the Board are not answered explicitly in

the decision of the Commission.

The action taken by the Board of American Missions is judged to be within the rights granted in the Constitution for that Board, and in the Plan of Operation adopted by the Church in 1926, and 1934.

The Board has some right in issuing a call. ". . . It (i.e., the Board) shall have power and authority to call and commission missionaries (both ordained and unordained) and others . . ." *See Constitution of the Board, Article VIII, Minutes, ULCA, 1926, p. 142.* Again, the Board has the right to grant aid according to its judgment in its assigned "task of co-ordinating all the home mission work of The United Lutheran Church in America." "Decisions upon fields of work and the amount of aid to be granted to each particular field are to be reached at all times in consultation with the home mission authorities of the synods. In any instance where agreement cannot be reached between the Board and the authorities of a synod, the Board as the coordinator of all home mission work is to have the final decision, against which decision a synod may naturally enter protest." *Minutes, ULCA, 1934, p. 73.*

FURTHERMORE, the action, in the opinion of the Commission, does not infringe upon the rights of a synod in the matter of ordination, because it relates only to the placing of new home missionaries for whom financial aid is requested from the Board, does not prevent their ordination, and does not apply to any other candidates for ordination. The condition laid down in the action is a prerequisite for aid from the Board and not a qualification for candidates for ordination.

The action by the Board of American Missions is the formulation of a policy, (a) previously observed in fact even before its formal adoption, and (b) stating a condition for distributing aid. S this formulation of policy has not submitted to a Convention of the Chu the Commission views it as a declara of a self-imposed standard for the g ance of the Board in all such cases. H ever, the Commission suggests that action, and possibly some other prac leading to policies, that may affect tensively the work of the Church, sh be made known more widely among t immediately concerned in order to cumvent difficulties, and should be sented to the Church in due time for sideration and action. *By-Laws, UL VIII, 1.*

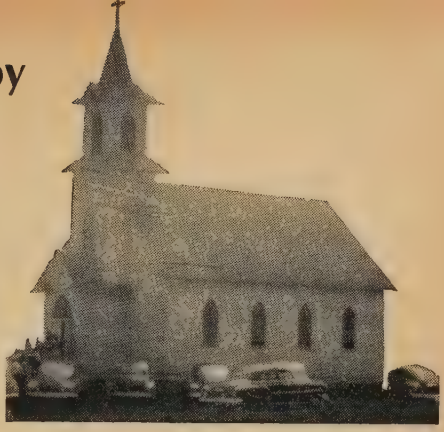
THIS APPEAL arose out of a spe case, and it was necessarily kept up most in mind, yet the Commission noted the general problem, namely, of preserving inviolate the establis powers, rights, and jurisdiction of sy on the one hand, and, on the other, purpose and plan of the Church to ordinate and administer the home mis operations of the Church more effecti and in the common interest through agency of the Board of American sions. It is the judgment of the Com sion that, in the total activity of the p the line between these two areas of sponsibility has been observed very w and also that this balance can be m tained best by mutual and full co-op tion, under the guidance of the H Spirit, between the Board and the h mission agencies of the synods in all m ters pertaining to their joint action. ideal was set up in an earlier opinio the Commission in a case involving relation between the general body and synods. *Minutes ULCA, 1930, pp. 4 412.*

THE COMMISSION OF ADJUDICATIO October 27, 1951 *By M. L. Stire*

Prairie Parish Stirred by Evangelism Program

By CLIFTON WEIHE

Members participate in visits and find new avenues of Christian service



THIS IS THE STORY of a week in an open-country parish.

St. John's Church, near Dresden, North Dakota, has about 100 communing members. They're the salt-of-the-earth kind of people who make up the western prairie Lutheran congregations. Most of them till the soil, risking the hazards of drought, winds and weeds; depending on God to bless and bring forth fruit after they have plowed and sowed. In winter months they have much time for contemplation, thanks to huge drifts of snow which block the road to church many a Sunday.

Their pastor, the Rev. Gerhard Weise, drives his trusty prewar car many thousands of miles to visit his people during the "open" months. In winter, a propeller-driven snowmobile whisks him over ice and field to care for the sick and aged. Pastor Weise recently accepted a missionary call to Western Canada.

LAST SUMMER THEY HELD a preaching session. On a Sunday morning, an overflow congregation attended. Beside the members and their well-mannered children, there were some Methodists, Roman Catholics and unchurched folk from the countryside. Loudspeakers brought the sermon to the overflow in the churchyard. At noon dinner was served. A service in the afternoon brought out another congregation too big for the small church.

At the Sunday services and the following three evenings, by sermon, hymns and visual aids, the work of the church was presented: home and foreign missions, social missions, stewardship and evangelism. Even rain and gumbo roads did not deter the faithful members.

That wasn't the end. On Thursday evening, for the first time in the congregation's history, teams of workers went out to call on the unchurched. The usual surprises were encountered ("We didn't know there were so many unchurched"). The usual triumphs were recorded ("They were so responsive—glad to see us—babies unbaptized, children unconfirmed"). A country commissioner and his wife came back with five commitments from one family. A feeling of power unfelt before surged through the group as they saw such great results.

EVEN THAT DIDN'T END the week's events. In the congregation was a young farmer whose doctor had ordered him to stay out of dust. It was time for summer-fallowing his 160 acres. On Friday morning, 11 men with tractors, trailing clouds of dust on roads from as far as 15 miles, descended on his fields and worked till evening when the job was done. "Do unto others . . ."

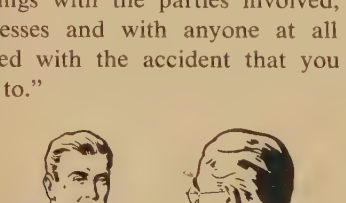
There's No Substitute for Honesty

By L. MARTIN STALLAND

Subterfuge and shady practices in business prove ineffective the long run, while Christian principles of truthfulness succe

FOR THE PAST SEVERAL YEARS my sole business has been investigating automobile accidents and adjusting the losses that arise from them. When I first began this work I was trained by a shrewd lawyer, who was admired by his colleagues as an excellent trial lawyer. But besides being shrewd he was also a Christian gentleman.

As we sat in his office one day discussing a current accident case involving substantial personal and property damages, he said, "There's one thing in this type of work that you should be careful about. That is the use of subterfuge in your dealings with the parties involved, with witnesses and with anyone at all connected with the accident that you may talk to."



"LET ME TELL YOU a story," he went on, "about the time I was approximately in the same position that you're in now. I was working for one of the large insurance companies in this city doing the same thing that you're doing—investigating car accidents. The man who was the head of the claim department was a hard-bitten old character who thought that the key to success in his business was the crafty use of subterfuge.

"I had occasion to go out with him day investigating a case involving seri injuries. We hurried out and got to parties on the other side of the case fore they had a chance to contact t own insurance company or their own torney.

These people, a man and his w were in the hospital at the time. We w to their room. My boss inferred that was from their own insurance compa

"The people believed him. Like m persons, they didn't know the name the company they carried insurance w He took written statements, then as them to sign. They did it without rea ing what they were signing. My b never gave them a chance to read statements. He just assured them t everything would be taken care of we left.

"When we returned to the office, boss told me that was the way to m the grade in this business. I read statements and they were far from w I had heard this man and his wife actu tell us in their hospital room. Both st ments contained damaging admissi few of which had really been made this couple.

"SEVERAL MONTHS LATER this c came up for trial. Our attorneys in duced these same statements in evide The lawyer for the injured couple brou out under what circumstances the st ments were taken. At the time they w taken both the man and wife were un

eavy sedatives and neither had read his atement before signing. They had been d to believe by the man who took the atements—my boss—that they were giv- g the information to a representative f their own insurance company. Fur- ermore, the man and his wife, while on e witness stand, denied certain of the maging statements that my boss had serted which were not true.

"The man and his wife made a con- ncing showing before the jury which timately returned a very favorable ver- ct in their favor and against us.

"Then and there I resolved that the use f methods such as my boss had used was ot the way I intended to do business. he rather interesting sequel was the fact at this injured couple turned out to be ersonal friends of a vice president of our ompany. That, coupled with the fact at we lost the case, didn't help my crusty oss at all."

THIS ADVICE, TOGETHER with my own hristian upbringing, made me resolve to ollow the same high principles. Since ien my experiences have proved time nd again that such a job as mine can be dequately handled without resorting to ubterfuge.

This was brought home most clearly n one of my first cases. A woman, our ient, had fallen down the stairs of a rge city department store. She suffered fractured hip and wrist and other minor injuries. I commenced my investigation, ut was unable to locate a single witness the accident. I had absolutely nothing go on except what the woman herself ould tell me.

After fruitless work to find out more bout how she had fallen, I realized that nly the claim manager at the store would ave any information. And, of course, ny chances of getting him to divulge the names of any witnesses they had or any other information concerning the accident were slim. Nevertheless I decided that at least I could lose nothing by talking with him.

I WENT TO SEE HIM. He was an elderly gentleman. At first he received me coolly when I stated that I wanted to talk with him about an accident that had occurred in the store.

Then I told him frankly that I represented this woman in her claim against the store for personal injuries and that I could find out little or nothing as to how the accident had happened. I asked him for any information that he might feel he could give me. I also told him that the firm I represented was only interested in getting at the truth of the matter. If we found, I said, that the woman fell because of her own negligence, we would not press any claim against the store.

Suddenly he became friendly. He leaned back in his chair, smiled and shook his head.

He said, "I've been handling insurance claims for almost 25 years now, young man, and you're the first investigator that's ever come to this office and honestly and openly laid all his cards on the table. For that you shall be rewarded."

He called to his secretary to bring in the accident report on our client. He glanced through it briefly, then asked, "What do you want to know? I'll tell you everything that I'm able to." He then gave me considerable information which I did not have.

MANY INCIDENTS SUCH AS this have convinced me that subterfuge plays no part in the success of an investigator. There is no successful substitute for honesty and forthrightness in business.

THE INEVITABLE CHRISTMAS

By ELIZABETH ANN DEAN

It promised to be a lonesome Christmas with the children away from home, but their thoughtfulness made it a happy one

THE INEVITABLE CAME—our first Christmas without the children.

For weeks I had been disciplining myself for this day. I had purposely avoided any mention of the customary home festivities to my husband except for one brief announcement a few days before. "I sent each of the children a Christmas gift," I told him.

He responded in the same impersonal tone he used when speaking of the weather. "And I ordered a turkey—a 16-pounder."

I knew then that he was trying to spare me heartaches, too. So each of us went about our work quietly, almost mechanically.

For 25 years our parsonage had teemed with excitement at this great festival. There were always programs to rehearse, cookies to bake, gifts to purchase and wrap, Christmas parties, trees to trim, dinner to prepare, friends to invite. The excitement grew each year as the children grew, too.

LAST YEAR'S CELEBRATION had been the climax of them all. One daughter was about to complete college, the other was preparing for marriage, our son was beginning social service work in a distant city. We worked for days to give our homely parsonage a festive uplift. The tree was more beautiful than ever before. The kitchen was alive with preparations.

Matins was always at six on Christmas morning. The family celebration began when we returned from worship. It was a lovely service, with special music an beautiful decorations, but I must adm that my mind often wandered to th turkey in the oven.

After church, there was a rush into th living room. It was the time for gif giving. Every corner and closet yielde its secret store. Dinner seemed the be ever. Father said, "This turkey is ju right for carving."

We'd hardly finished our family cel bration when guests started to arrive. was open house for everyone. Even ic roads and snow didn't prevent friend coming from afar. All afternoon and eve ning the house was filled with laughin happy people who found warmth in th joy of fellowship.

NOW A YEAR HAD PASSED. It was th day before Christmas and I had made n preparation except for sending cards t friends and gifts to the children. In th morning, father brought in the big turke and put it on the kitchen table, saying "It wouldn't be Christmas without ou turkey."

"It wouldn't be Christmas without tree," I thought after he left. I resolutel went out and cut some large pin branches. A bit of the old Christmas ex citement returned as I carried the pin into the house. Hurriedly I set th branches in place until they seemed t form one tree. Boxes in the attic yielde some decorations, especially the tradi tional angel with the spun-glass wings an gold trumpet for the top. On the wa

own I stopped in my room and took rom a drawer one gift I had purchased nd hidden away for father. Soon the ttle scene was complete. Tenderly I laid ie little gift beneath the tree. Then I re-lized it was the same gift I'd given him ie first Christmas we spent together, nly this pen was modern.

I SAT UPON THE DAVENPORT to rest, de-ermined not to cry because it was time or father to return. But I was tired and omesick for the children and the tears ame quickly.

I remembered so well the first Christ-nas. Our son was just learning to walk nd talk. Because he could travel faster n all fours, he would crawl to the tree, upport himself on one hand, and reach p with the other to the red ball that ung on the lowest branch.

"Ball," he would say and I would an-wer, "Mustn't touch." Then he would ook at me, shake his head and laugh with lelight. I recalled that before the second Christmas, little sister had come to live with us and a few years later, another sister. Then there were three to gladden our hearts, to love, to plan and work for. Now they were gone and father and I were alone.

I HAD NOT HEARD FATHER ENTER. I was deep in grief. He stood erect with all his dignity and looked quietly at the Christmas scene and then at me. Without a word, he walked slowly to the davenport, sat down, put an arm about me and drew me close. The smell of clean, fresh air was upon him. He rested his cold cheeks upon my forehead.

"Mother," he whispered softly. All the work, love, joy and hopes of our happy wedded life were wrapped up in the tenderness of his voice. "Mother—don't cry." Then his tears mixed with mine.

We sat for a long time in silence. Darkness had fallen and it was long past supper time. Father was the first to speak. "This is life, Mother," he said gently. "Children grow and develop and move into their own fields of labor. You wouldn't want it different, would you?"

"Just at Christmas time," I answered. "Families should be together then."

"We were together for 25 years. That's a long time. Dare we ask for more?"

"But they must be lonely," I argued, "so far from home on Christmas Eve."

THE TELEPHONE RANG. Father reached to answer it and I heard him ask, "A conference call?" I thought of work connected with our church conference and wondered who would make a business call on Christmas Eve. Then came the voices of the children in one chorus, "Merry Christmas, Mother and Dad."

Father swallowed hard as he motioned for me to share the receiver with him.

"Merry Christmas, children," we answered. "Where are you all?"

It was the younger daughter, in the south, who spoke first, "This is the happiest day of my life. Bob just gave me a diamond! He slipped it on my finger in the robing room just before the processional, at the seven o'clock vespers. Said he wanted me to wear it while I sang Handel's Hallelujah. It was so wonderful, I wish you all were here."

"I'm so happy for you, dear," I said. Other voices were saying, "Best wishes, baby sister" and "Tell Bob he's a lucky guy."

THEN I HEARD THE DAUGHTER'S voice from the west. "Mother and Dad, this is the happiest Christmas in my life. Paul and I planned Christmas just like we always had at home—church, gifts, dinner, friends. It's wonderful to have a home of your own and a husband who loves you. Here's Paul," she added quickly.

Paul's voice was saying, "Merry Christmas, everybody, and special thanks to Mother and Dad for giving me your wonderful daughter. She's tops. Wish you could all be here to have dinner in our home tomorrow."

Son interrupted to say, "I might surprise you, Paul, and fly out some day—it's only a hop from here."

Father asked, "How are you son?"

"Happy but busy." His voice was clear and distinct like his father's. "I thought of you so much, today, Dad. For years I watched you stand before the altar on Christmas Eve, the bright star shining above the chancel, everyone singing and happy. Well, this afternoon I had a little service for some patients at our hospital. After the service one of the patients told me he would send word to his mother an tell her where he is and that he heard Christmas service—the first time since h was a boy. Tell us about yourselve Mother and Dad, what kind of Christm are you having?"

IT WAS FATHER who answered. "Mothe had a big surprise for me this evening— tree and a little Christmas yard. It's re pretty and of course we'll have *our* turke tomorrow—she's a 16-pounder."

Everyone laughed.

"Mother," one of the girls remarke "you haven't said much. Aren't you we or happy?"

"It's so wonderful to talk to you all. feel as though you were here. Of cours I'm happy—happy because you ar happy. We miss you all since you wer away but father said, 'That's life.' "

"I guess our time is up," said my so

"This conference call is our Christm gift to you," said the voice in the soutl

"Thanks and a blessed Christmas t you all," said father.

"O, Mother," called the voice from th west, "how would you like a real littl angel next Christmas?"

Father looked at me, pinched my chee and laughed loudly. "Would it have glass spun wings and a gold trumpet?" I asked

"No, but I'm sure it will be a blond she answered.

There were exclamations and "good bye" and "Merry Christmas" all at th same time. Then the clicking of receivers

I sat down and gazed again at the littl Christmas scene. My eyes wandered t the little angel at the tip of the tree. M joy was complete!

THERE CANNOT BE a Christmas world made up of un-Christmasy people. It is Christmas in the heart that puts Christmas in the air.

—WILLIAM T. ELLIS

Found the Spirit of Christmas

By KATHERINE BENION

Selfishness and war plague the world, but in the Christian faith there's an abiding blessing of friendliness and good will to men

DAYLIGHT WAS FADING as I finished my hristmas shopping. Putting my final urchase—a small, brown-eyed doll for a ttle orphan—into my bag, I made my ay through the crowded aisle.

Suddenly someone bumped into the ag and most of its contents tumbled to ie floor. A little boy, trying to push irough, had caused the collision. Paying o attention to my plight, his mother rabbed and shook him.

"If you don't stop causing trouble," ie said angrily, "there'll be no Santa oming to our house because I'll tell him ow bad you are. Pestering for this or iat all the time!"

She yanked the child along with her, aving me in my predicament. Fortuately, a clerk noticed me and brought nother bag. Soon I was on my way, litle the worse for my experience, but wonering whether there wasn't too much lfishness and materialism and too little God and His peace in our modern hristmas celebration.

SNOW HAD BEGUN to blanket the town. was quieter outside than in the store. ut as I walked along I heard a jukebox aring from a rather dark and somber uilding. Near by, a ragged old man totred from side to side as he wandered mlessly along.

I looked at the sky, wondering what od must think of such sights on this e of the anniversary of Jesus' birth. s I looked up, I was comforted. There emed to be reverent silence and holiness in the falling snow as it softly covered the earth. And like a fitting crown for its beauty gleamed the lights on the cross of Zion Church.

I turned down a side street to purchase the evening paper. While standing in the bookstore, I noticed the headline. It read: "Senator Says Third World War Inevitable."

ONCE ON THE STREET AGAIN, the newspaper headline kept returning to my mind. What a difference in this message of today from the one brought by the Hebrew prophets and Jesus! Into my mind came those famous words of the first Christmas night: "Glory to God in the highest, and on earth peace, good will toward men." Peace, good will, love, joy—I thought—where are they today?

As I approached the orphanage on the outskirts of town, a distant church bell was ringing. Closer I heard the sweet young voices of the children singing "Silent Night."

"I've brought a doll for Susan Collins," I told the matron.

"The men from the local service clubs are having a party for the children," she said. "Would you like to see them?"

She opened the door of the large dining hall. The sound of the voices became stronger, clearer. Happy, reverent faces were lifted upwards and in white gowns they seemed a choir of angels. On an improvised stage was the nativity scene, with a boy and girl enacting the parts of Joseph and Mary. As the play in song and story unfolded before me, the peace and love in the faces of the children crept into my heart and replaced the frightened emptiness I had known only a short while before.

ON MY WAY TOWARD the little country church where services would soon begin, my thoughts were filled with the generosity of the men, their kindness to those less fortunate than they, the beauty and reverence of the children in the play.

Now the road, the fields and trees were frosted with white. Everything was sti and peaceful. Cheerful lights from far homes melted the coldness of the cou tryside into friendliness.

Clear and melodious the church be began to ring. In the valley I could se lights from many cars as they arrived a the church. I heard the happy chatte of the children and old folks as the walked to the door. Here was a tru Christmas spirit—friendliness, faith an good will.

IN THE CHURCH I bowed my head i heartfelt thanks to Him for all of thes manifold blessings. Now I was happy singing inside with all of the deeper mean ing of this holy festival. Some thing about celebrating Christmas weren't a they should be—just as with most othe matters. But today as always, the church the Christian home, and the Christian in stitution are the messengers of peace an good will—the light of hope for the com ing of that day when men shall beat thei plowshares into pruning hooks.

Gabriel Goes to Galilee

By SNYDER ALLEMAN

When the right time came, God sent his angel messenger to bring wonderful news to a modest maiden in Nazareth

THERE WAS SILENCE IN HEAVEN as the Lord spoke. Gabriel knelt before His golden throne to hear His command. All the angels stopped their singing to listen.

The archangel, chief companion of Michael, was to be sent on another great mission. He had already gone to Joseph in Egypt, to destroy the armies of Sennacherib and to bring messages of grea importance to Daniel. Now his missio was to be a gentler one. He was to an nounce to the mother of the prophesie Messiah that the time of His birth wa near at hand.

Gabriel arose at the Lord's word. " am ready, my Lord," he said. "I will d

THE ANNUNCIATION
Vood engraving by Boyd Hanna in "The tory of the Nativity" (Peter Pauper Press)

is you say."

Many of the angels, having heard the ord's message, began to whisper to hemselves. "A virgin named Mary, in he little town of Nazareth in Galilee, vill be the most blessed woman on earth," hey said. "Her son will be the savior of the world."

As Gabriel bowed reverently and urned to be off on his trip, the angels began to sing in measured crescendo, Holy, holy, holy, Lord God Almighty. Heaven and earth are full of Thy glory."

"MARY," MUSED GABRIEL as he darted arthward to hover over Palestine. He passed first above the palace of Herod he Great, with its many porticoes, towers and curious pillars. Looking down over the spacious gardens he saw a path leading in and out among beds of blooming flowers. In a walled canal stood brass statues of various designs from which spouted cool, clear water.

"How gorgeous!" the archangel exclaimed. "Shall I find equal beauty elsewhere on earth?"

Herod, standing before a dovecote of imported pigeons, was quarreling loudly with his chaste and beautiful queen Marianne whom he, at one time, had so passionately loved.

"For this," Gabriel heard him say, "I'll kill you and our two sons, Alexander and Aristobulus, just as I did your grandfather, Hyrcranus."

"Not so gorgeous after all!" Gabriel admitted in a slow, sorrow-toned voice. "This evil king would kill even the Savior of the world if He were born here."

SO SAYING, HE FLEW AWAY ABRUPTLY only to come upon the palace of the High Priest, Matthias. He hung, momentarily, above an opened window to hear the Virgin Miriam say, eagerly, "Father, you are so wise. You understand all that is written by our prophets. Read on."

The High Priest continued "Therefore the Lord himself shall give you a sign: Behold a Virgin shall conceive and bear a son, and ye shall call his name Emmanuel."

"How wonderful, Father!" exclaimed Miriam. "If only I could be that maiden."

"It is the hope of every good woman in Israel, my daughter, to become the mother of our Lord," replied Matthias, "but God must make the choice. We pray it will be soon."

"Very soon," whispered Gabriel, tenderly.

"What was that, Father? Did you hear? —Very soon?" Her questions were

jumbled together as she rose hurriedly from the pillowed divan to rush to the window.

"See, Father!" she said excitedly. "A dashing streak of light!"

For a long while the High Priest and his comely daughter stood at the opened lattice communing more in brooding silence than by the words they spoke.

BEYOND THE PALACES OF HEROD and the High Priest, Gabriel caught the words, "The hearts of the children were turned to the parents, and the hearts of the parents turned to the children, making the home a sanctuary worthy of God's presence." He swung low over the home of Simon, the Pharisee, who was reading to his daughter, Maria, in their regular evening worship. "Thou, my child, must know," he said, "that God will select some Jewish maiden to become the mother of the Messiah. It is written, 'Unto us a child is born, a son is given, and His Name shall be called Wonderful.' "

"Who will the maiden be, Father?" she asked.

"The angel of the Lord will reveal it, my child," he explained. "If you are to be the chosen one, you will hear him speak."

Gabriel, knowing that many daughters in Israel were even now waiting for the blessing he was commissioned to give to but one, was deeply moved to compassion. Should he have lingered by the way? Could he now more joyfully speak the message he carried in his heart? He hastened northward as billowy clouds banked themselves irregularly against the red-streaked azure of the late evening sky. Below were gay flowering hollyhocks, fig trees, olive and orange gardens, cactus hedges—and Nazareth.

GABRIEL SAW THE CURVED DOME of Tabor, the blue mountains of Gilead, an the high lands where Jacob went dow to the river to wrestle with the ange He saw also the grey ridge of Gilbo the billowy mountains of Samaria, an the loftier ranges of Carmel.

All this fell within Gabriel's vision a he glided swiftly down to the little tow so barren of art and culture and prove bial for its poverty.

Here in a cozy thatched cottage amor fig trees on a hillside, Mary was sittin alone looking at the stretching landscap partially framed by her window.

The light-stirring air gave delicate mo tion to her amber-brown hair. A tea trembled in her eye. A flush of colo deepened on her cheek. She sat motion less, thinking of the sins of her peop and the prophecies of the coming Me siah.

SUDDENLY THE ROOM WAS FILLED wit a soft crimson-yellow glow and a ta stranger in white stood before her. Sh shaded her eyes with a trembling hand a the stranger's voice reached gently int the silence.

"Hail!" she heard him say. "You ar highly favored among women. The Lor is with you."

She was inexpressibly frightened, bu in the kindest voice, the gentle-face stranger spoke.

"Don't be afraid, Mary. I am Gabrie You are chosen to be the mother o Jesus."

Hearing this, she looked at him in ado ing wonder. Gabriel smiled assuring as he continued, "Have no doubts, Mar The power of the Highest will come upo you."

Then he was gone—as suddenly as h came—winging his way back beyond th starlit sky and knowing that he had neve spoken a more sublime message.

FIVE MAKE A FAMILY

BEFORE A FALL

"SOON, SOON, they're coming soon," Susie hummed. She had repeated the tuneless little song at least 50 times in the last 10 minutes.

"Susie," I warned, "if you keep on pressing your nose against that glass it's going to be so flat you'll have to wear a clothespin to put it back in shape."

She drew back from the star-decked window and ran an exploring finger down the middle of her face. Satisfied that I was joking, she turned back to her vigil. Suddenly, "They're coming, they're coming," she shrieked and dashed for the front door.

The outlook from my room extends to the corner and beyond. Taking the position Susie had vacated, I could see Karen shepherding Pete and Jackie Matthews. To my surprise, when Jackie turned in at his house, Pete and Karen stopped to wait for him.

He was out again in a jiffy, but the delay had Susie in a dither. "Where are they? We'll be late! Shall I put on my own snow suit? These straps are all tangled!"

THESE WEEKLY VISITS to the Children of the Church meetings are a high spot in her life. Three is really pretty young, but Mrs. Ittel seemed quite willing to have her and it does satisfy the urge to go to "SOME sort of school, *please*."

I hurried downstairs to help Susie, just as Karen and Pete tumbled in the front door with Jackie in tow.

"He's going. His mother says he can," exclaimed Pete before I could say a word. "We're going to practice for Christmas and finish something—" he paused looking a bit confused. I thought it best to pretend I hadn't heard the last part of his speech. These Christmas secrets!

"We have lots of fun," promised Karen.

"That's right," said Pete. "And we look up Bible verses too. They probably won't make you do it, Jackie, because you're new and besides you aren't in first grade yet. But that sure is hard. Wait till you have to look up that old Luke 2:52. That's real hard.—But never mind. You'll be able to do it some day. I can."

JACKIE WAS GETTING a slightly hunted "how-did-I-get-into-this?" look. Karen laughed happily from the secure perch of her nine-year-old superiority. "Pete thinks everything is hard. Wait till you've been looking up verses as long as I have."

Susie, who'd been concentrating on getting the heel of her shoe through the cuff of her snow suit, looked up eagerly. "I can do it too. The teacher opens the book to the page and I put my finger right on the spot."

As I took a last look around the living-room to be sure I had forgotten nothing that I had promised to bring to the meeting, Jackie smiled up at me. "I like the pretty candles you have in the windows."

Before I could say a word, Pete took charge again. "We made them last night when Daddy had to work. They were a surprise for him. They are supposed to invite the Christ Child to your house, you know, and they are supposed to go up on Christmas Eve, but the way we

figure it, any night is a good night to invite Him."

"Did you *make* them?"

"Sure. We cut them out of paper and scotch-taped them to the window. We could lend you the pattern, couldn't we, Mother?"

"Yes, indeed. If Jackie would like to borrow it. It's very simple—"

WE SCURRIED OUT into crisp afternoon air. It felt good to me after being indoors all day, cleaning and ironing. How I was ever going to finish everything before Christmas, I had not the faintest idea. Between the things I had to finish for our own Christmas and the unexpected things I'd been drawn into at the church, I had enough unfinished business to last till the middle of January.

We gathered up several other children on the way to church and I couldn't help thinking what an attractive picture we must make, with their faces turned so gaily up to mine. I was feeling more than a little pleased with myself. Perhaps our Christmas was going to be a truly Christian one this year.

It wasn't just for ourselves or even just for our children that I wanted it that way especially this year. Yet in a way it is for ourselves. Indeed, I guess it is really for my very own self I want it that way. With so much hatred and greed and looking out for satisfying the material desires of this life, the only way I can stand living in this sort of world is by practically knocking myself out to do the right things.

Pastor Ittel said last Sunday that every little trickle of goodness can be part of the mighty flood that will someday drown the evil off the face of the earth. Oh, he said it in a more theological way. The sermon had quite a lot about God's grace and redemption, but the thing I remembered was that I can either be a tiny channel for the Holy Spirit or a tiny stone in the wall that shuts Him out. And who wants to be a stone?

"You won't come in my class, will you Mother?" demanded Pete.

"No, I'm going to help with the Juniors. Hope you don't mind, do you, Karen?"

"Not this week. Mine's all finished."

"Karen, you almost gave it away! You aren't supposed to tell a thing." Pete swelled with indignation.

"What are you two talking about?" I tried to look puzzled. "Who's giving what away?"

Pete laughed and hurried ahead with Jackie.

"YOU'RE JUST PRETENDING you don't know he's making you a present," whispered Karen. "*I* know that. But he's littler."

"Tell me the secret," begged Susie, pulling on my arm.

"Christmas secrets, honey," I reassured her. "No fair telling."

"No fair, no fair," Susie started her tuneless humming again, but outdoors it didn't seem so hard to take.

Suddenly Karen turned toward me with such a stricken face I thought for a moment she must be ill.

"White gifts!" she gasped. "Our white gifts for the Settlement House! We wrapped them and left them on the buffet."

"Oh, for pity sake! I have to remember everything for this family," I groaned. "Why couldn't someone else think of just one thing some time." At my ugly tone I stopped aghast. Pride surely goes before a fall. There was nothing attractive about this picture, I was sure.

I lowered my voice. "Never mind, honey. When we get to the church, we'll see if Mrs. Larson can run us home in her car to pick them up."

The Gospel for the Fourth Sunday in Advent (December 23) is written in John 1:19-28

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

JOHN THE BAPTIST is the central personality in the Gospel. Instead of writing more about him in these pages, we shall turn our thoughts toward our Christmas fellowship with God.

The purpose of religion is to make contact between man and God. But it is God who makes this contact possible. It seems that in life's moments of crisis God is experienced most profoundly by his children.

John, exiled to the island of Patmos and filled with despair and hopelessness, felt the surging strength of a concerned God and saw "a new heaven and a new earth" . . . Israel, lost and wandering in a wilderness, sensed God's presence in "a cloud by day and a pillar of fire by night" . . . Elijah at Mount Horeb, forsaken and persecuted, heard the still small voice of God saying, "Elijah, return."

Stephen, condemned by the court and staggering with the crushing blows of stone upon stone, saw "the heavens opened and the Son of Man standing at the right hand of God."

And when the Hebrews were in bondage to the Law, restricted and burdened, there came to them the promise, "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

THOSE WHO RECOGNIZE GOD'S contact with them renew their strength, mount on wings like eagles, run and are not weary, walk and do not faint. But those who cannot or will not feel God's presence are also without hope. After King Saul parted from Samuel who was a spokesman for God, he became a maniac filled with the muddy waters of jealousy and despair. Judas, having separated himself, so he thought, from the Christ, hanged himself.

The Christian knows that God always comes to those who need him. Christians call his son *Emmanuel* because this name means "God is with us."

God comes to all, to men or women, young or old, rich or poor, caste or outcast, loving or hating, sinners or saints. He came to a murderer sneaking through the woods, trying to hide from prying eyes—"Cain, where is your brother?" He came to an outcast shepherd, tending his flock on a lonely hillside—"Moses, go down to the Pharaoh. Tell him to let my people go."

He came to a child, sleeping without cares or responsibilities in his guardian's house—"Samuel, Samuel." He came to a feast given by a king, where wine, song, women, and sin played games together with the guests—"Belshazzar, tonight is your kingdom brought to an end."

He came to a fisherman, toiling at his nets, tired from the long night's work—"Follow me, and I will make you a fisher of men." He came to a government prosecutor, off to a new adventure of bloodshed and treachery—"Saul, Saul, why do you persecute me?"

GOD COMES TO ALL. He comes to the humble and the proud, the socially insignificant and the honored, the prepared and the unprepared. All men meet him. Whether they meet him knowingly or un-

knowingly, they meet him. Whether they meet him in life or in death, they meet him. Whether they meet him believing or doubting, they meet him. He comes to all in love, but to some eyes love has the form of judgment. The prepared see his love, the unprepared his wrath.

What kind of a God do we expect to meet this Christmas? What have we learned of him from his Gospel?

The crowds did not recognize him when he entered Jerusalem for they expected a warrior. John the Baptist did not recognize him for he expected a judge. The rich young ruler did not recognize him, for he expected an easier way. The Pharisees did not recognize him, for they expected someone more orthodox. Mary did not recognize him in the garden, for she expected him to be dead.

What kind of a God are we expecting this Christmas? What have we learned of him from his Gospel?

RECENT SUNDAY LESSONS have taught us to be ready when he comes, to worship him. We dare not put other gods before him. If we do, we shall not see him, until perhaps his blinding judgment destroys our inattentive eyes.

If we are worshiping a golden calf, as they did at Sinai, commemorating our materialistic world, exalting things and motion and noise—we shall not hear his commandments nor covenant with him.

If we are building a great tower, as they did at Babel, commemorating our own selves, exalting man above all else—we shall not see him walking in our midst and know that here is God.

If we set before us the ark of a legalistic covenant, making the law our highest standard, emphasizing actions and reactions—we shall not see the God of the heart and the spirit.

If we attempt to build a stairway to God through wisdom, ascend to him over steps of logic, glorifying science and reason and education—we shall not see him who can only be approached through faith; who does not need to be climbed to, but condescends to man.

And even if we bring to him our sacrifices, and have ought against our brothers, neither they nor we shall be acceptable to him.

Blessed are the pure in heart, whose motives are pure, whose goal is single; for they and they alone, seeking God, shall know that he has found them.

WE KNOW FROM our Bibles, from our Christian heritage, from our inner experience, that he will come to us. We must be prepared to recognize him; and recognizing him, be prepared to worship him—him only.

When he comes to us and speaks with the trumpet blast—or says quietly, "Do you love me?"—we must be ready. When he comes in majesty and glory, beckoning us to the heights—or holds out to us a cross—we must be ready. When he comes with signs in the sun, the moon, the stars, in splendor and pomp—or comes as a child in a manger—we must be ready.

Then, while the rest of the world sees only Christmas trees and cards and presents, we who are Christians shall know that we kneel at the manger in Bethlehem. And we, with the angel voices in our ears, the starlight in our eyes, and the Lord Jesus in our hearts, shall meet our God.

SELFLESSNESS AND SELFISHNESS, from the Christian perspective, are equally bad. —NELS FERRE in *Fruits of Faith* (Abingdon-Cokesbury)

Personal Problem Clinic

Agreement needed

QUESTION: My first husband died 11 years ago. I remained a widow until two years ago, despite some marriage opportunities.

Then I met Carl, went around with him a while, and then accepted his offer of marriage. I made a mistake, for we have had a "cat and dog" existence. I see now that we should have talked over a number of questions and reached agreements before marriage.

Carl is very self-centered. He doesn't want to furnish me any money. It happens that because of prolonged employment I was able to retire from a certain company's employ with a pension when I got married. My husband thinks I should use that income to keep the table going and to take care of my other expenses. Every time I ask for money there is an argument.

REPLY: You now see your error, but it is late. Too many people, aware there are questions that should be talked out, avoid them lest a discussion may spoil their chances of marriage. Then they take a much greater risk. All issues which can be envisioned as affecting the success of a marriage ought to be discussed thoroughly before a final decision is made.

You must recognize that marriage is a partnership—a very close one—and that the responsibility is not all on one side. What you should have done before marriage you can possibly do now, though under certain handicaps. If you can, approach Carl directly and pleasantly open the whole question of family finance. If not, make an indirect approach.

Go over the whole matter of resources, income, obligations, and any other financial matters. Express your desire for a harmonious life and your belief in its possibility. Be ready to meet him at least half way. To attain domestic peace is worth some sacrifice of pride and money.

Try to reach an arrangement on which both can agree—perhaps a pooling of all income and joint action in meeting obligations, or an acceptance by each of enough obligations to run your home and to do the things both of you most desire. Arrangement of an annual budget within the limits of your income will be a great help. Such a budget may then be broken down into months and be subject to revision from time to time.

To make any plan work will need an abundant background of mutual love and good will—readiness to do for one another much more than law or custom requires. Mutual devotion and devotion to God are major motivations in Christian marriage.

Ideas

QUESTION: Are ideas of right and wrong inherited?

REPLY: It was once believed that ideas are inherited. That was in a prescientific day. That belief was held by Socrates and Plato, and it continued in vogue until the time of John Locke (1632-1704) who wrote, "There is nothing in mind that was not first in sense." That is to say our facts come to us through our senses. The mind, endowed with certain native tendencies, uses the raw facts in reaching conclusions. Scientific psychology and allied sciences, which are far more recent than Locke, have verified Locke's general statement by the experimental method. Every individual has to start at scratch. He has many capacities, including the moral, but he must acquire ideas of right and wrong just as he develops other ideas.

The passing down of customs and traditions, beliefs and practices, from one generation to another is sometimes referred to as "social heredity." In such a sense ideas may be inherited. But that is a loose use of the term "heredity." Organic heredity is the passing down of characteristics from one generation to another through the germ plasm.

—EARL S. RUDISILL

Differences Don't Have to Divide

The One Church—In the Light of the New Testament. By Clarence Tucker Craig. Abingdon Cokesbury. 155 pages. $2.

This is a strong plea for greater Christian unity. It is "must" reading for every pastor and layman interested in the future course of co-operative Christianity. Out of Dr. Craig's rich biblical and ecumenical background he examines the church as it existed during New Testament days. He finds there a basic spiritual unity (Ephesians 4:4-6) amid deep differences of opinion about such matters ranging from the eating of meat to the place of Old Testament law. These differences, however, did not divide the early Christians' allegiance to Christ as their Lord and Saviour.

Dr. Craig then directs the light of New Testament scholarship upon the major barriers in the way of greater Christian unity today. He believes these are: 1) The organizational structure of the church including the doctrine of apostolic succession; 2) The mode and time for baptism; and 3) The exclusive practices concerning the Lord's Supper.

The author feels that the ecumenical movement has now reached an impasse which can be met only by concentrating upon the problems of faith and order. He believes the ecumenical church of the future must: 1) recognize the oneness of church membership; 2) accept a common ministry; 3) respect inter-communion at the Lord's Table; accept comity principles in the establishment of 4) congregations and in 5) missionary expansion, and 6) develop a more effective agency to speak to the world on behalf of the church.

Dr. Craig does not believe that our differences about the above steps need destroy our unity any more than differences among first-century Christians destroyed the real unity of the Apostolic Church. In his thinking, *wherever the saving grace of God in Christ is operative, there is the church.*

This definition of the church leads Dr. Craig to observe: "Long ago the Apostle pointed out the absurdity of the hand saying to the foot that it is no part of the body because it is not a hand. Is it any less absurd for Baptist and Lutheran to deny that the other is a part of the Body of Christ? As long as some parts of the Body insist that all others must be exactly like them, the Church will remain a broken Body, crippled by the intolerant zeal of those who have yet to learn the variety of the one Spirit of God."

Chicago ALTON M. MOTTER

Reason or Revelation?

The Christian Knowledge of God. By James Harry Cotton. Macmillan. 180 pages. $2.75.

Do I understand in order to believe? Do I believe in order to understand? What comes first in arriving at a knowledge of God: knowledge or faith? How do I come to know God: through reason or through revelation? That may sound something like that futile question, which came first: the chicken or the egg?

Whether the question is futile or not, it certainly is vital! That's what has made men grapple with it almost from the beginning of time. In the heyday of Greek culture Plato wrestled with it, and Aristotle after him. In the day of the decline of the Roman Empire the great Church Father, Augustine, addressed himself to it. In the thirteenth century Thomas Aquinas, that great philosopher-theologian of the Roman Church attempted to give an answer. He tried to reconcile "reason and revelation."

James Harry Cotton, professor of philosophy at Wabash College and one-time president of McCormick Theological Seminary, sets out on a similar mission of reconciling "faith and reason," for faith divorced from reason results in a religion of magic and reason divorced from faith fails to limn man's proud pretentions.

Cotton employs the terminology of Josiah Royce, and much of his thinking, in bringing about this reconciliation. The secret lies in the union of external and internal meaning. As an example Cotton shows how two friends really become friends. I know who my friend is: his name, his home, his place in the community, his job. That is external meaning. It is analogous to reason.

In addition I discover what my friend is like: his views, his private interests, his purposes in life, his desires. That is internal meaning. It is analogous to faith. In fact, faith is internal meaning in its purest form. Thus it is in "personal encounter that the union of internal and external meaning is made clear." Our knowledge of other persons is analogous to our knowledge of God. And so the author concludes: "If our knowledge of God bears any resemblance to our knowledge of other persons, then it is impossible to separate knowledge and faith."

With this theory of knowledge as the center of his philosophy of religion Cotton criticizes and appraises the views of Plato, Aristotle and Thomas Aquinas. He comes to grips with D. S. MacIntosh, William James and Dewey. The Niebuhrs, the controversy between Barth and Brunner concerning "natural theology" come under his searchlight. The upshot of it all is, as we would expect, that we come to know God in a "personal encounter." "The Christian knowledge of God is an existential knowledge."

While a historical appraisal of reason in relation to theology would perhaps have helped in a more precise definition of its meaning and use, one cannot but praise this book for the intellectual vigor and literary clarity which characterizes the author's thinking. It takes very little faith and reason to recommend the purchase of so much for as little as $2.75!

H. T. LEHMANN

Waterloo, Ontario

Novelist Tells Luke's Story

The Road to Bithynia. A Novel of Luke, the Beloved Physician. By Frank G. Slaughter. Doubleday & Company, Inc. 330 pages. $3.50.

This is a good book on a biblical theme by a well-known novelist. It traces the events of the Book of the Acts from the stoning of St. Stephen to departure of St. Paul for Rome. The author makes full use of his license as a novelist to add characters and interpret events. The most notable of the added characters is St. Luke's wife, Thecla, whose name does not appear in the New Testament. Interpretation of events leads to strange rationalization of miracles.

If readers will realize that this novel is only an interpretation of the facts in the New Testament and should be checked against the original to arrive at a personal evaluation, the book will serve a high purpose. On the other hand, if readers accept without question all that this novel contains (such as a sermon by St. Paul taken from the Epistle to the Hebrews), they will be led astray.

The story is well told, carrying the reader along by its own development.

Center Square, Pa. ERNEST E. MILLER

Sagas of Struggle. Edited by Samuel Colton. Claridge. 128 pages. $2.25.

These days union laborers in the U.S. are in the best situation they have ever had. Their wages are generally high, their right to bargain with management securely established. So they are likely to forget the rough days of strife through which the unions arrived at their present strength.

To keep alive the memories of the old days Mr. Colton, a union organizer and editor, has collected these stories and reports. The oldest is a description of conditions in the anthracite coal area in 1902. There is a story of the textile workers' strike in Lawrence, Massachusetts, in 1912, and another of the "little steel" strike in Chicago in 1937. Fourteen brief pieces in all, mostly in the language of the workers themselves, give a picture of the tribulation through which labor has come.

It's important for all of us to be reminded that labor's struggle was not a capricious campaign, but sternly necessary, under the circumstances, in winning decent living standards.

G. E. R.

NEWS IN THE CHURCHES

ILLINOIS:

Three Synodical Conferences Advocate RSV for New Common Service Hymnal

CHICAGO—Three conferences—Southern, Northern and Chicago—have recently authorized memorials to synod to "memorialize the United Lutheran Church in America to favor the use of the Revised Standard Version in the printed lessons of the new church hymnal."

Delegates to the Southern Conference took action early in October at Immanuel Church, Cairo; Northern Conference delegates acted Oct. 15 in St. Paul's Church, Oregon; while the Chicago Conference vote was recorded Oct. 16 in Grace Church, Richmond. The Northern and Chicago votes were unanimous.

THE THREE COPIES of the Nachusa motion picture film, *A Home for Jimmie*, are in almost constant use. The film, which shows what can be accomplished through care in a Christian institution for the child whose needs indicate this type of care, has been booked solidly for weeks!

E. A. ANDERSON was recently re-elected president of the synodical Brotherhood, announced that the Revolving Loan Fund for new missions now totals $5,000 in cash and $4,000 in loans outstanding. Mission Minute Men number 125 laymen pledging over a thousand dollars.

TRINITY CHURCH, ROCKFORD, has purchased a nine-room residence adjoining the church for Sunday school classes. The regular attendance had reached a record high average of 846 per week and their facilities were not sufficient. The council also purchased a parsonage for the Rev. O. Garfield Beckstrand, II, assistant pastor.

The Protestant churches of Chicago are putting up a united front opposing the appointment of an Ambassador to the Vatican. The Church Council of Greater Chicago has issued special folders outlining the basis of the protest. A large Evangelical and Reformed congregation urged its constituents to "protest now or repent at leisure." Lutheran pastors are urging that now is the time to make our stand emphatically clear.

MIZPAH CHURCH, ST. LOUIS, dedicated their new church on Nov. 4. With the assistance of men in the congregation, the new building, seating 175, was erected at a cost of $25,000.

THE REV. JOHN ZELTIN, Trinity Church,

"WE'RE on our way to another ULCA mission by Palm Sunday!" That's the word from Northwest Synod Missionary Superintendent Dwight Shelhart (second from left front row) following first service for Lutherans in Menominee Falls early last month. Attendance, despite snow and biting wind, was 98; services are being held in local Legion Hall. Organization goal: Palm Sunday, 1952

Manlius, has accepted the call to become associate pastor at St. Paul's Church, Minneapolis.

THE REV. HUGH PATON has resigned as associate pastor at Hillsboro to accept the call to Mt. Moriah Church, Anna.

CLYDE G. STEELE

IOWA:

Des Moines Honors Veteran Pastor

DES MOINES—Recognizing a 25-year pastorate that averaged an addition of 245 new members each of those years, members of St. John's Church scheduled an anniversary service Dec. 16, prepared to honor the man responsible—Dr. Frederick J. Weertz.

Dr. Paul H. Roth, president emeritus of Northwestern Seminary, Minneapolis, Minn., was to be the anniversary speaker. Others invited to attend the ceremonies this week-end included Synod President Frederick J. Ludwig, Des Moines Lutheran Pastors' Association President Ruben Spong, and Des Moines Area Ministerial Association President Ralph Cobb.

Since the start of his pastorate in 1925, Dr. Weertz has watched the congregation grow from a confirmed membership of 500 to 3,849, has seen the value of the church property rise to three-quarters of a million dollars.

The anniversary will give recognition to Dr. Weertz as pastor, executive, and evangelist, church spokesmen say. During the congregation's 86-year history, it has given two men to the ministry (the Rev. William Downey, Milwaukee, and the Rev. John Simmons, North Hollywood); a missionary (Paul Lewis, Liberia); two deaconesses (Sister Sophia Jepson, Baltimore, Md., and Sister Jane Wirt, Akron, Ohio), seven parish and social workers, seven pastors' wives, four ministerial students currently in seminary, and three prospective ministerial students now in college.

R. T. S.

HOME MISSIONS

TENNESSEE: The new mission at Shelbyville recently entertained Dr. F. W. Otterbein, of Chicago, Ill., who is pastor emeritus of the North Austin congregation where Shelbyville Pastor C. L. Irwin served as assistant during his senior year at Chicago Seminary.

NORTH CAROLINA: First Lutheran Church in Transylvania County and synod's newest mission was organized recently in Brevard. Pastor David Cooper reports the congregation will be known as Good Shepherd Church.

CALIFORNIA: Burbank's Luther Memorial Church recently observed its fifth birthday. Synod President James Beasom preached.

ILLINOIS: Synod's newest mission at Clarendon Hills, Chicago, has 65 charter members who will organize in the near future. Mission Developer Hooker reports that a number of laymen have already spent many evenings assisting in rounding up interested Lutherans for membership.

INDIANA: Faith Church was organized in Fort Wayne Nov. 18 with 84 charter members. The new congregation, meeting in a rented hall a mile from the area it expects to serve, plans to break ground for a $25,000 chapel before the end of the month. Mission developer Robert Heine has directed the organization.

CALIFORNIA: Long Beach's fourth ULCA congregation, located in the Naples area, recently held its first service (see cut below). Pastor Waldo Hansen is organizing the new mission.

ARVID AND ANDRIS
. . . happy Christmas

American Reunion

Eleven years ago, World War II tore Arvid Zenko and Andris Jaunskalze (both age 2) from their parents' arms, deposited them in a Hamburg, Germany, orphanage. The same war swallowed up their parents, caught in Latvia by the Russians.

Almost simultaneous wishes on the part of two Lutheran couples in Marinette, Wis., to adopt war orphans has resulted in the reunion of the two boys on this side of the Atlantic.

After considerable waiting for unraveling of red tape, Andris last year became a member of the Garrett Genszler (he's pastor of St. James' Church, Marinette) family. At about the same time, the Karl Magnusons (members of Zion Church, Marinette) read of the helpless European orphans, made known their willingness to take one into their home.

This summer, Arvid came to Marinette to live in the Magnuson household!

This Christmas—the boys' first in the United States—the pair are again reunited. Both are interested in American ways; both are thinking seriously (as seriously as two 11-year-olds can) about going into the auto service station business some day.

Detroit Calls Spaid

Dr. Earl J. Spaid, Michigan Synod mission developer during the past five years, has accepted a call to become pastor of Cross of Glory Church, Detroit. He was installed Nov. 4 by Synod President A. G. Belles.

A graduate of Wittenberg College and Hamma Divinity School, he served pastorates in Shanesville and Dayton, Ohio, and Indianapolis, Ind., and was president of the Kentucky - Tennessee Synod for two terms. More recently, he organized Advent Church, Detroit, and St. Timothy Church, Oak Park, Mich.

Weaver Valedictory

After serving as editor of *The Rocky Mountain Lutheran* for over 18 years, Dr. Oliver F. Weaver has announced his decision to step down from the editor's chair. He will be succeeded by the Rev. John F. Futchs, first full-time president of the Rocky Mountain Synod.

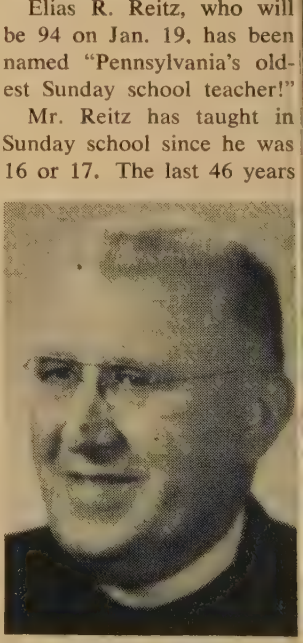
In a front-page editorial in the October issue, Editor Futchs paid tribute to the retiring editor: ". . . we of the Rocky Mountain Synod stand in respect and gratitude to give homage to this great and good servant of his Lord. He, like St. Paul, was given a 'thorn in the Flesh' and, again like Paul, he was a faithful steward of the talents given him by his Lord.

"We want him to hear the 'well done' of the synod he has served so long and so well. We could never repay the debt in which he has placed us by his service, but we are grateful . . ."

Oldest Keystoner

Elias R. Reitz, who will be 94 on Jan. 19, has been named "Pennsylvania's oldest Sunday school teacher!"

Mr. Reitz has taught in Sunday school since he was 16 or 17. The last 46 years



DOCTOR SPAID
. . . to Cross of Glory

have been spent as a member of the teaching staff of Grace Church, Mt. Carmel.

The Pennsylvania State Sabbath School Association recently recognized his service with a medal.

Anniversaries

Members of the Muddy Creek parish of the Ministerium of Pennsylvania recently surprised their pastor, the Rev. Ambrose W. Leibensperger, on the 55th anniversary of his ordination, the 30th anniversary of his present pastorate, his 55th wedding anniversary.

Speaker at the service was the Rev. E. L. Wessinger, only other living member of the class of 1896 at Philadelphia Seminary. Gifts were presented by various auxiliaries of the parish.

Widmyer in Reading

Mildred E. Widmyer, head worker at the Lutheran Settlement House in Philadelphia, has accepted a position as parish worker at St. Luke's Church, Reading, Pa.

A graduate of Muhlenberg College, she had been in the Settlement House work several years prior to going to Reading.

Murtland New President

The Rev. J. Victor Murtland, campus pastor in Pittsburgh, Pa., has been elected president of the Pittsburgh Lutheran Ministerial Association, an organization comprising pastors from 100 National Lutheran Council congregations in the Greater Pittsburgh area.

BRIEFLY SPEAKING

"Someone slipped up somewhere," commented Hagerstown (Md.) Pastor Wilson Ard upon seeing announcement of the organ prelude at a recent Maryland Reformation Rally: "Ave Maria."

When the wife of the rector of St. James' Episcopal Church in Hyde Park, N. Y., attempted to describe her feelings on learning that the congregation had received a bequest of one million dollars, she told reporters: "Why, the other night when I was doing the dishes, I tried to think how much even $300,000 is, and I couldn't picture it!"

Pastor Douglas Conrad (Resurrection Church, Halifax, N. S.) was recently called on the phone by a member of the city school board (a Lutheran), asked, "Have you a copy of a service for groundbreaking?" A new Roman Catholic high school is being erected near Resurrection Church and the board had been unable to locate a suitable order of service. Borrowing Pastor Conrad's *Occasional Services,* the board promptly arranged for the Roman Catholic groundbreaking to be conducted from the Lutheran service!

Members of the Sunday school association of First Church, Hammond, Ind., decided that Pastor Paul Renz, already busy with two services Sunday mornings, should not have to teach the adult Bible class too. The decision had hardly been reached before a layman asked, "Where can the pastor go, though? His study is being used as a classroom—the only thing still "available" is the small boiler room, or a smaller janitor's closet!" Latest word from Hammond: "Pastor's still teaching—there's no place for him to go!"

When the president of one of the larger ULCA synods read the minutes of the 1951 convention, he was astounded to see that the report of the CHEY campaign read: "Our ommitment . . . remarks on CHEY by Pastor —." The omission of the "c" in "commitment," the president commented, "makes a great difference in meaning, but in this instance, the typographical error stands out as stern judgment upon our poor record to date, rather than as mere oversight!"

Sign observed on outside church bulletin board near Harrisburg, Pa.: "When you throw dirt, you always lose ground!"

LAYMAN Lesie Asher, chairman of Our Saviour Church (Fort Wayne, Ind.) building fund, hands key for new building to Pastor W. L. Pifer as Indiana Synod President F. M. Hanes and Dr. A. M. Knudsen, of the Board of American Mission, watch

NEW JERSEY:

First Knubel-Miller Lecture Slated for Trenton's YWCA January 8-9

TRENTON—The 1952 Knubel-Miller lectures on "Pastoral Counseling" will begin Jan. 8-9, when New York Synod President Frederick R. Knubel, lecturer this year, speaks at Trenton's YWCA. Initiated in 1943 in recognition of 25 years' service on the part of ULCA President Frederick Knubel and ULCA Treasurer E. Clarence Miller, this is the first of the series to be presented in the New Jersey capital city. Others (four) will be conducted in other parts of the United Lutheran Church in the early spring.

PASTORS' WORKSHOPS on "Year-Round Evangelism" were scheduled in the conferences of synod: Northern, Dec. 11, St. John's, Jersey City; Central, Dec. 12, Zion, Rahway; Southern, Dec. 13, Ascension, Haddon Heights.

The largest project undertaken by any Lutheran church in the city of Trenton within the last generation has been the construction and dedication of the $91,000 Educational Building at St. Bartholomew's. Pastor Stover Crouthamel reports increased interest in church and Sunday school.

OVER $100 was contributed to the Home Benevolence Fund at Holy Trinity Church, Elizabeth, Thanksgiving Eve. Purpose of the fund is "to assist financially members of Holy Trinity who are in need, with loans that will be no-term and non-interest bearing."

EDUCATION COMMITTEE of Southern Conference is sponsoring a Teacher Training School, Jan. 16, at St. Luke's, West Collingswood. Instructors: Pastors Donald Irvin, John Newpher, William M. Horn, and Layman C. A. Bongarzone.

A $90,000 COLONIAL CHURCH for Grace congregation, Camden, was dedicated Dec. 2 by President Edwin H. Knudten with assistance by Dr. Calvin P. Swank, former pastor, and Pastor Floyd P. Milleman, conference president. Memorials were dedicated by Pastor William Ziegenfus.

THE CORNERSTONE was laid for a $70,000 parish house at St. Paul's Church, Collingswood, Nov. 25; speaker, Dr. Edwin H. Knudten.

THE REV. RALPH H. EBERT began his pastorate at St. Paul's Church, Millville, Nov. 1. He formerly served a Lutheran congregation in Ohio.

A MONTH-LONG celebration during November marked the 25th anniversary of St. John's Church, Rutherford. Guest preachers included Dr. Paul Andrew Kirsch, Dr. C. Franklin Koch, Dr. Paul C. Empie, Dr. Edwin H. Knudten, and the Rev. Leslie F. Conrad, Jr. The Rev. William H. Niebanck is pastor.

An anniversary fund of $8,600 was contributed by members and friends to paint and recarpet the church, modernize the so-

cial rooms and purchase electric chimes for the organ. RALPH I. SHOCKEY

NEBRASKA:

Fifty-one Win Attendance Awards

SCRIBNER—Fifty-one Sunday school teachers and pupils received perfect attendance awards recently at United Church, Scribner. Eight perfect years of attendance were reported by a trio composed of John Lamberty, Paul Zucker and Janet Peters.

THE FOURTH ANNUAL Lutheran Leadership School closed Nov. 11 at Salem Church, Fremont. About 60 persons attended; Prof. Ralph L. Hankey was dean.

In checking records it was found that 22 of 34 members of Salem Church, Fremont, who are students, are attending Midland College. Laymen's Sunday was observed Nov. 18. Several men participated; a men's chorus sang.

EVERY WOMAN of St. Luke's Church, Omaha, was invited to attend Woman's Day Dec. 2. Goal was "Every woman of St. Luke's present."

DR. E. B. KEISLER, Central Seminary president, spoke at St. Luke's annual "Harvest Time" dinner. "Go back for a new start to the Reformation, remembering the supremacy of the Word of God; appreciating more deeply the fact of sin and grace," he said.

AT ST. LUKE'S CHURCH'S (EMERSON) annual congregational meeting Jan. 2, Pastor Clarence M. Alexander will propose the change from January to the first week in December of each year.

PASTOR JOHN SLICE, Atlanta, Georgia, is the new pastor at St. Paul's, Auburn.

ACCORDING to Synod President T. J. C. Schuldt current vacancies include Valley; First, Omaha; Benedict; Wolbach; Verdon and Stella; Bellevue and Dalton.

PASTOR BLAINE SIMON of Broadwater is the new statistician of synod.

PAUL WIEGMAN

PEW

story of the week

WORKING LATE in the parsonage study the Rev. Joseph C. Brown (Emanuel Pilgrim Church, Roanoke, Virginia) was just putting the finishing touches to his sermon when he heard a rustling at his study door. Although the rest of the house was quiet and it was no hour for anyone to be around, the pastor did not panic. Instead, he turned slowly in the direction of the noise, not knowing quite what to expect.

Slowly the door swung open . . . but no one came in! As goose-pimples broke out all over him, the pastor happened to glance towards the rug just inside the door—there stood his unannounced visitor!

"Here, kitty; here, kitty!" The clergyman said it quietly so as not to awaken his family in near-by rooms.

Hesitantly the animal inched in the direction of the pastor's chair. Suddenly, it came into the light from the desk lamp and Pastor Brown saw that the "black kitten" had a broad white stripe down the center of its back. It was a skunk!

STOPPING all motion immediately, the pastor frantically sought courses of action that would still leave him with his dignity and, more important, un-musked clothing!

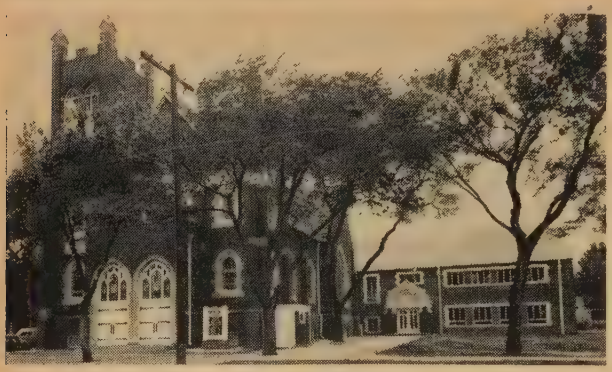
The skunk stalked a metal storage cabinet, settled itself comfortably along its smooth sides, all the while eyeing the nervous cleric.

Slowly the pastor inched his way to the door, pulled it shut behind him and stood in the semi-darkness thinking. Behind the closed door, the scratching of paw on wood echoed through the house. Kitty wanted out!

Opening the near-by porch door, the clergyman pushed back the study door.

Nonchalantly, the skunk slid through the narrow opening, padded across the carpet and out into the night.

"Whew!" sighed Pastor Brown. "Wrong pew!" DICK SUTCLIFFE



DEDICATED recently is this $60,000 parish school building erected by members of St. Paul's Church, Hastings, Nebr. Participating in ceremony were Pastors F. C. Schuldt, L. J. Wolff, S. K. DeFreese, Paul Wiegman, Fred Wiegman, and Layman Chester Myrom

NEW YORK:

CHEY Obvious in Brick and Steel

NEW YORK CITY—New York and New Jersey Lutherans could see their CHEY money in brick and steel as Wagner College dedicated two new buildings Dec. 1. Ceremonies for Guild Hall, women's dormitory, were held in the morning with Dr. Gould Wickey as principal speaker; in the afternoon for the gymnasium, when the speaker was Football Coach James Lee Howard. Others taking part were President Edwin H. Knudten of the New Jersey Synod and the assistant to the president of New York Synod, Dr. David G. Jaxheimer. Chaplain Paul J. Kirsch dedicated each building.

UNITED LUTHERANS joined Baptists, Congregationalists, Presbyterians, Episcopalians, Reformed and the Religious Film Association in co-operating with the Department of Christian Education of the Protestant Council in presenting a program of audio-visual previews recently. The films are shown at the Methodist Building the first and third Mondays of each month at 2 P.M. and 7:30 P.M.

Nov. 20 was Donation Day at the Brooklyn Inner Mission Society. Sunday schools and churches all over Long Island gathered canned goods, fruits, soaps, etc. PASTOR ROBERT BAUERS was installed acting director at Epiphany Church, Brooklyn, Nov. 18.

INCARNATION CHURCH, BROOKLYN, held a "Service of Thanksgiving" Dec. 2 officially beginning the 50th anniversary of the founding of the church. Dr. F. Eppling Reinartz preached and Dr. Paul C. White read the liturgy. During the course of the celebration four men from the church now in the ministry will preach. They are Dr. Henry H. Bagger of Lancaster, Pa.; Dr. Peter Brath of Greenville, Pa.; the Rev. Ray E. Kulman of Schenectady, N. Y.; and the Rev. Lauri J. Anderson of Bellaire, L. I.

ST. PETER'S CHURCH, BROOKLYN, rededicated their renovated church ($80,000) Nov. 25. Dr. Paul A. Kirsch was the preacher.

OVER 350 YOUNG PEOPLE gathered in St. Stephen's Church, Brooklyn, for an "Echo" Rally of the activities of the Pine Crest Dunes Luther League Training School. They saw pictures of the 1951 camp and had a social hour. OLIVER W. POWERS

MARYLAND:

"Cheer Leading for Christ"

BALTIMORE—"Cheer Leaders for Christ" was the theme developed by Baltimore District Luther Leagues at the

Golden Anniversary Banquet held in Trinity Church last month. Speaker was the Rev. Francis Reinberger; other program participants included: Robert Treuchel, Synod President J. Frank Fife, Wallace Oest, Pastors P. S. Barringer and Howard F. Reisz.

EIGHT THOUSAND attended the Reformation Rally in the Fifth Regiment Armory. Dr. Ross H. Stover, Philadelphia, spoke on "Going God's Way." A choir of 200 voices sang.

OVER 450 councilmen and pastors attended the Eastern Conference Stewardship meetings in November. Two laymen and two pastors presented 15-minute talks on "The Councilman's Commission," "The Church Budget," "The Congregational Program," and "The Church at Large."

The Executive Committee of synod has sent a letter to each congregation urging action protesting the President's appointment of an ambassador to the Vatican.

ST. STEPHEN'S CHURCH held a reception-dinner for their new pastor, the Rev. William Brown, Nov. 28.

FEDERAL JUDGE Luther Youngdahl spoke at the dedication of the recently completed Zion Church, Nov. 18. Former Pastor Edward G. Goetz, Synod Secretary John C. Stuff, and Pastor Edward R. Bley participated. Zion's original building at New Hampshire and Buchanan Ave. has been sold to Rock Creek Cemetery adjoining the property.

WASHINGTON pastors, under the direction of Thelma Tollefson, recently surveyed the Brookland-Petworth areas of Washington with a view to relocating Redeemer congregation.

ST. PAUL'S CONGREGATION, Baltimore, recently honored their pastor, Hugo W. Schroeder, on his 10th anniversary at St. Paul's.

PHILIP SELTZER, senior at Hamma Divinity School, has been called as pastor of the Easton-Cordova Charge, effective Feb. 10.

LLOYD M. KELLER

CAMPUS

United Lutheran football this fall had its ups and downs! Of the 10 colleges conducting intercollegiate football in 1951, one (Susquehanna) was undefeated in its six-game schedule; another (Lenoir Rhyne) lost only once in 10 games; four (Susquehanna, Lenoir Rhyne, Gettysburg and Thiel) won more games than they lost.

All-in-all, United Lutheran elevens won 28 games, lost 36 and tied in two. In intra-Lutheran competition, Gettysburg beat Muhlenberg, Lenoir Rhyne downed Newberry, Susquehanna upset Wagner.

Scores of the 1951 games are as follows (Carthage scores were not available at press time):

ULCA Football Results—1951

Gettysburg
6 vs. Bucknell 41
6 vs. West. Md. 13
21 vs. Drexel 0
7 vs. Lehigh 9
34 vs. Muhlenberg 14
27 vs. Johns Hopkins 7
34 vs. Dickinson 7
21 vs. Albright 20
40 vs. F. & M. 20
Won 6, Lost 3

Midland
6 vs. Dana 0
0 vs. Wayne 40
6 vs. Peru 26
12 vs. Hastings 19
13 vs. Kearney 19
0 vs. Chadron 12
12 vs. Doane 32
12 vs. Wesleyan 27
Won 1, Lost 7

Susquehanna
47 vs. Johns Hopkins 32
37 vs. Wagner 20
34 vs. National Ag..... 6
21 vs. Juniata 12
27 vs. Haverford 7
19 vs. Ursinus 14
Won 6, Lost 0

Thiel
46 vs. Hiram 0
0 vs. Westminster ..14
13 vs. Clarion 13
12 vs. Edinboro 0
6 vs. W. & J. 7
14 vs. Grove City 0
Won 3, Tied 1, Lost 2

Wagner
19 vs. Arnold 7
15 vs. Swarthmore 20
20 vs. Susquehanna ..37
12 vs. Ursinus 13
19 vs. Upsala 7
0 vs. P.M.C. 13
0 vs. Kings Point 56
0 vs. Hofstra 34
Won 2, Lost 6

Lenoir Rhyne
28 vs. Erskine 0
21 vs. Davidson 7
21 vs. Newberry 0
20 vs. Appalachian ... 0
14 vs. Tampa 27
33 vs. West. Carolina 7
41 vs. East. Carolina..14
33 vs. Guilford 0
48 vs. Elon 14
33 vs. Catawba 13
Won 9, Lost 1

Muhlenberg
8 vs. Upsala 13
19 vs. Bucknell 54
6 vs. Leb. Valley 12
7 vs. Lafayette 14
14 vs. Gettysburg 34
7 vs. Delaware 21
2 vs. Lehigh 3
14 vs. Scranton 0
9 vs. Albright 13
Won 1, Lost 8

Newberry
0 vs. Chattanooga ..38
0 vs. Catawba 27
0 vs. Lenoir Rhyne....21
6 vs. Erskine 6
7 vs. Citadel 41
0 vs. Wofford 21
12 vs. Elon 13
13 vs. Furman 33
6 vs. Appalachian ..18
0 vs. Presbyterian 27
Won 0, Tied 1, Lost 9

Wittenberg
34 vs. Ohio Northern 0
6 vs. Oberlin 13
14 vs. Ohio State JV 13
0 vs. Heidelberg 34
26 vs. Marietta 0
20 vs. Georgetown 12
7 vs. Denison 38
20 vs. Beloit 26
0 vs. O. Wesleyan 34
7 vs. Akron 13
Won 4, Lost 6

OHIO:

It's a Brand-new ($200,000) Church, but It's the Same Old Bell!

COLUMBUS—When members of St. Paul's Church, Newark, arrived for worship Nov. 11, they did so in a brand-new $200,000 church of stone constructed on English gothic lines. Everything about the place was spanking new—everything that is, but the bell that called the worshipers that Sunday morning.

For, although the congregation had been waiting 30 years for realization of their dream of a complete, dignified and useful church plant, there would have been something missing without the familiar ring of the original bell that hung in the tower of the first church, built in the '80s.

The whole month of November was observed as Dedication Month. Special speakers included: Synod President George Miley, Dr. Harold Lentz, Former Pastors Walter Brandt, Frank Taafel, Dr. Paul Anspach and Pastor C. Myron Danford.

The month-long series of services was climaxed Dec. 2 when the first Communion was administered in the new building.

TELEVIEWERS watching WCAU-TV on the morning of Nov. 12 saw this scene, heard Artist Ralph Pallen Coleman (second from left) and Author-Pastor Donald Irvin (second from right) discuss one of the latest Muhlenberg Press publications "Life of Jesus" with Aunt Molly and Ed MacMahon, hostess and host on popular Philadelphia TV program. ULPH book containing Coleman paintings and Irvin text was seen in thousands of metropolitan homes

Eight Wittenberg students, natives of Germany, India, Japan, China, British Guiana, Brazil and Okinawa, were guests of the McCauley WMS at First Church, Dayton, on Thankoffering Sunday (Nov. 18). Arriving in Dayton Saturday, the group was entertained by members of the society. Sunday morning each student spoke to several Sunday school classes, participated in the worship. At noon, the society served dinner to 95 members and guests. The Thankoffering amounted to $339.45.

AMONG PREACHING missions held in Ohio last month under the evangelism program of the Board of Social Missions were those at First, Tiffin; at Augsburg, Springfield; and at First, Bellefontaine.

CONGREGATIONAL anniversaries include the 50th of St. Luke's, North Baltimore; Christ, Cambridge; and Emanuel, Coshocton; the 35th of Redeemer, Toledo, and the 70th of First English, Cleveland Heights.

DEC. 9 Holy Trinity, Columbus, was to dedicate its long-awaited building. Since organization in 1942, the congregation has been worshiping in a theater. First services were held in the new $135,000 structure Nov. 11, but dedication was deferred waiting installation of a memorial rose window.

The first sermon in the building was preached by Dr. E. Clyde Xander, a member of the congregation and mission superintendent from 1942-1949. It was Dr. Xander's final sermon in Ohio, since on Nov. 20, he moved to Inglewood, Calif., to live in retirement near a son.

FIVE CONGREGATIONS have recently held rededication services: Trinity, Middlepoint; Calvary, Springfield; Holy Trinity, Newark; and Second, Springfield.

A $40,000 Sunday school was dedicated Nov. 11 at Calvary Church, East Cleveland.

Two Ohio pastors were installed Nov. 4: Pastor Albert Stemmermann, at First English Church, Toledo. At St. John's, Zanesville, Pastor Herbert W. Veler.

The fifth annual choir festival for Crawford and Richland counties was held Nov. 4 at First Church, Galion, by Prof. John Thomas Williams of the Wittenberg College School of Music.

The Lynchburg-Dodsonville parish has finished a $3,000 remodeling of the parsonage in preparation for the arrival of Pastor J. H. Weissrock, formerly at First Church, Upper Sandusky. E. RUDOLPH WALBORN

PENNSYLVANIA:

Conference Improvements Listed

ALLENTOWN—Church improvements noted recently in the Allentown Conference include the dedication of a new parsonage by St. Mark's Church, Allentown, Nov. 25, and the dedication the same day of new pews in St. Matthew's Church, Bethlehem, when Dr. G. Elson Ruff, Lutheran editor, participated in the service.

Durham Church, Springtown parish, dedicated a new organ recently, the climax of a complete renovation program in all three churches of the parish.

The Rev. William H. Kline, who has ministered in the Topton-Dryville parish for 42 years, has resigned from his pastorate, effective Jan. 1.

Christ Church, Allentown, has named European-born musician and composer Ludwig Lennel as organist and choir director to succeed Edgar Kocher, Allentown's dean of organists, who has served Christ Church for 52 years.

St. Paul's Church, Allentown, has retained an architect to draw plans for the renovation of its Sunday school building in the hope of providing additional facilities for its 1,727 enrolled members, the largest in Allentown.

HENRY W. SNYDER, JR.

Allegheny Home Dedicated Nov. 18

ALTOONA—Over 1,000 Lutherans attended the service of dedication of the new Allegheny Lutheran Home in Hollidaysburg Nov. 18.

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

In St. Louis
A WARM WELCOME AWAITS YOU
at
ST. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

MIAMI BEACH, FLORIDA
United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

IN CALIFORNIA....

Berkeley—Oakland
A Growing Church
Invites You Sundays
11:00 A.M.—7:30 P.M.
Ross F. Hidy, Pastor

St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(Near the Pacific Lutheran Seminary and the U. of California)

Dr. Walden M. Holl, pastor of First Church, Johnstown, and president of the Board of Directors, in dedicating the home praised the people of the six-county Allegheny Conference for contributing funds to make the home for the aged a reality. Completion of the $500,000 project ends nearly three years of planning, fund-raising and construction.

As a part of the service, Dr. Holl received the keys to the new home from William H. Haller, Altoona, campaign chairman.

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HELP WANTED

Positions open for housemothers in Children's Home. Sympathetic understanding of children, desire to be of Christian service, and ability to adjust to institutional living essential. Apply to Rev. W. K. Reinert, Supt., The Lutheran Home at Topton, Penna.

The four-story structure has facilities to accommodate 61 guests in 49 single and s double rooms. Most of the landscaping h been completed and workmen are finishin work on a road which will encircle th building.

Open House was held Nov. 16-17. (Pre ent indebtedness amounts to $150,000.)

ROBERT SANDE

PENNSYLVANIA:

Oldest Congregation Still Growing

NORRISTOWN—The oldest Luthera congregation in North America is still grow ing! As part of its 250th anniversary obser ance, New Hanover Church, Pottstown, re cently completed a $65,000 parish house t accommodate its growing Sunday schoo The one-story structure houses an auditoriu seating 300, a half-dozen classrooms, and large kitchen.

GRACE CHURCH, Pottstown, has announce plans for building a three-unit church at a estimated cost of $400,000. Consisting of church, a church school, and a parish house

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he new structure will be of contemporary lesign, and will face one of Pottstown's main horoughfares. Construction will begin as oon as sufficient funds are in hand.

TRINITY CHURCH, Quakertown, marked its 50th anniversary recently by completing its inal payment on the church school building, erected 13 years ago at a cost of $85,000.

Lutheran and Reformed members of erusalem Church, Almont, joined in a serv-ce on Nov. 25 observing the 125th anni-ersary of the congregation. Guest speakers vere Presidents E. E. Fischer of the Min-sterium of Pennsylvania and T. L. Fischer of the Norristown Conference.

THEODORE L. FISCHER

NTEREST in the new Trinity Church, Ephrata, a., is being increased as a result of this model f church and parsonage, erected by Layman ohn Garman. Construction of the church is ell underway, should be completed by next lay. The church will be connected to the Sun-lay school building and provide seating for ver 700 persons

'ENNSYLVANIA:

.WA 1951 Quota Bright

PHILADELPHIA—Lutheran World Action has a good chance of making its 951 goal of $3,300,000!" That's the vord from National Lutheran Council ieadquarters, said ULCA Lutheran World Action Director Frank Brown last week.

The statement, according to Director Brown, was made by National Lutheran Council Executive Director Paul Empie at the round-up meeting in NLC headquarters. Leaders from all corners of the ULCA met to report on 119 Lutheran World Action "Turn-in-the-Road" conferences held from Oct. 1 through Nov. 15.

A total of 13,830 persons attended the 119 meetings, reported Director Brown, with a dozen meetings still to be reported. At 44 of the sessions, enthusiastic report of LWA was evidenced; 40 meetings showed "favorable" reaction; one was said to have shown an "indifferent" attitude.

BASS

Would desire position in Lutheran Church in Phila. or vicinity. Trained voice and a good sight reader. Box CB12.

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Miss Gertrude A. Heering, Mgr.
701 Third Avenue, South
St. Petersburg, Florida

Spokesmen said that Turn-in-the-Road speakers had interpreted the effectiveness and needs of LWA. Less than six meetings, it was thought, were poorly publicized. The most common question asked at the conferences: "Why are you asking for less (than previous years) if the needs continue?" The answer: "Lutheran World Action helps people to their feet and then encourages them to help themselves!"

An overwhelming majority of the 13,000 were reported "eager" to know more of LWA efforts in Korea, the field of orphaned missions, Palestine, and in countries behind the Iron Curtain.

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100 dinner plates, 100 salad plates, 100 dessert plates, 100 cups, 100 saucers. 5 piece sample place setting sent on request for 75c.
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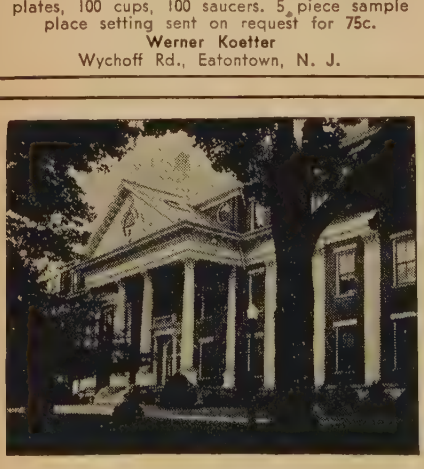

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Provost

Changes of Pastorate

MARYLAND

HINES, CHARLES. From Emmanuel Church, Baltimore, Md. Pastor emeritus. 3300 N. Calvert St., Baltimore.

NEBRASKA

BOLDT, FREDRICK D. From First Church, Newton, Ia. To Salem Church, Fremont, Nebr. 433 E. Military St.

DAEHLING, FRANCIS A. From Good Shepherd Church, Denver, Colo. To First Church, South Sioux City, Nebr. 221 E. 21st St.

NIELSEN, LEO R. From Pearl City-Kent parish, Ill. To First Church, Nebraska City, Nebr. 406 S. 9th St.

YOUNG, ALFRED W. From First English Church, Omaha, Nebr. To Tabitha Home Superintendent. 610 S. 46th St., Lincoln, Nebr.

NEW JERSEY

LUGER, WILLIAM G. From Temple Church, Philadelphia, Pa., assistant pastor. To Trinity Church, Beach Haven Crest, and Zion Church, Barnegat City, N. J. Winfred Ave., Beach Haven Crest.

MATTHIESEN, JOHN A. From Trinity Church, Trenton, N. J. Retirement. 316 Hamilton Ave., Trenton.

MCCLELLAN, JOHN R. From St. Paul's Church, Millville, N. J. Retirement. 12 N. 3rd St., Millville.

SEAMAN, R. WHITSON. From Bethany Church, North Bergen, N. J. To St. Paul's Church, Beachwood, N. J. Compass Ave.

NEW YORK

BOOMHOWER, WILLIAM G. From St. Paul's Church, Brooklyn, N. Y. To Gilead Church, Center Brunswick, N. Y. RD 1 Troy.

BOSCH, HERBERT A. From Concordia Church, Buffalo, N. Y. To St. Paul's Church, Blossom, and St. John's Church

Elma, N. Y. Address: Blossom Rd., RR 2, Lancaster, N. Y.

CASPAR, THEODORE R. From Good Shepherd Church, Weehawken, N. J. To Advent Church, New York, N. Y. 39 Claremont Ave.

DUDDE, WILLIAM A. From Religious News Service, New York City. To Director of Public Relations, Lutheran Welfare Council of New York, 105 E. 22nd St.

LILLESTOLEN, LARS. To St. Paul's Church, Kingston, N. Y.

NORTH CAROLINA

CUTHBERTSON, RUFUS B. From St. Andrew's Church, New Bern, N. C. To Christ Church, Stanley, N. C.

RITCHIE, HOKE H. From Lincolnton parish, N. C. To Trinity Church, Rocky Mount, N. C. 533 Tarboro St.

SPEAGLE, F. M. From Watauga parish, N. C. Retirement. 607 E. Church St., Cherryville, N. C.

NORTHWEST SYNOD

CAMPBELL, A. N. From St. Paul's Church, Seattle, Wash. To St. John's English Church, Fargo, N. D. 1425 Fifth St. S.

PITTSBURGH SYNOD

MILLER, HARLON. From Chicora parish, Pa. To Spring Church-Oklahoma parish, Pa. RD 1, Vandergrift.

PFEIFER, H. WAHL. From Hebron Church, East Pittsburgh, Pa. To Ligonier parish, Pa. 308 W. Main St.

PFEIFER, WILLIAM. From Berkeley Hills United Church, Pittsburgh, Pa. To First Church, Greensburg, Pa. 115 W. 3rd St.

SOUTH CAROLINA

BALLENTINE, ARTHUR W. From Nativity Church, Spartanburg, S. C. Retirement. R 3, Newberry, S. C.

ELLSWORTH, RAYMOND. From Faith Church, Batesburg, S. C. To St. Luke's Church, Florence, S. C. 1214 Edgewood Dr.

VIRGINIA

BERRY, SAMUEL W. From Timberville parish, Va. To Edinburg parish, Edinburg, Va.

WESTERN CANADA

KOSS, EDWARD. From Shellbrook parish, Sask. To St. John's Church, Rosenfeld, Manitoba.

WIEDENROTH, GUSTAV. From Telfordville parish, Alta. To Luseland parish, Sask.

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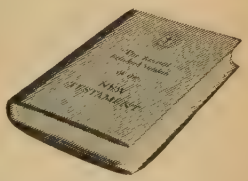

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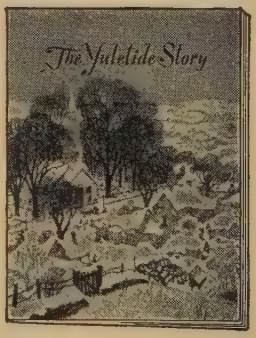

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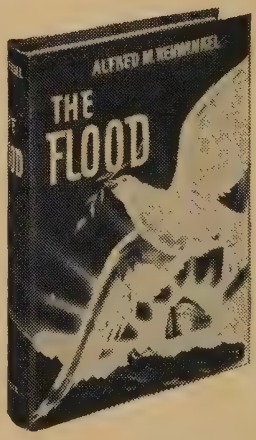

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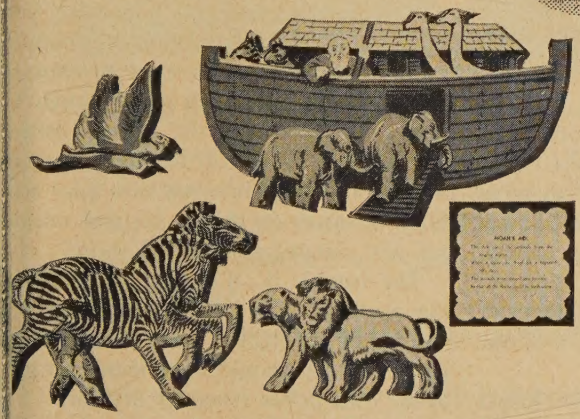

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In Conclusion . . . . . .

MAYBE YOU THINK the report of the Buck Hill Falls meetings (on page 4-9 this week) is rather lengthy. But it would take a big book to contain all the discussion and decisions.

Members of the Board of Foreign Missions, for instance, had received 106 closely typed pages of reports to study for their meeting, plus extras handed out when they got there. Careful information on all imaginable details of our overseas work had to be considered.

It's too bad that every member of the United Lutheran Church couldn't be present at a meeting like that. The report in this week's LUTHERAN doesn't try to tell anything about the people who attended. We have left out all the speeches, even the strong address by President Franklin Clark Fry.

SOME OF THE PEOPLE from South Carolina were disappointed because the Pennsylvania mountains weren't deep in snow drifts. (The last day of the meeting was the warmest December day ever known in that section.) But in every other respect everybody was satisfied and thrilled. We got a picture of the great work of our church focused very sharply.

It seemed to me as though the Gospel of our Lord is trying to cover the earth like a swirling, life-giving flood that tries to burst its banks and carry nourishment to the thirsty land. But we seem to be responsible for digging channels to let it in. It takes an army of workers, and all the money we can raise for this supreme irrigation.

We don't have much money. For 1951 the United Lutheran Church asks $5,200,000 (that's from the "benevolence" side of your weekly envelopes). It isn't likely that we'll reach the goal unless in the remaining weeks of Decembe there is a terrific outburst of generosity

But in 1952 the goal is agai $5,200,000—and we have 52 weeks t give it. We have no special appeal in th church in 1952. Let's make tha $5,200,000 our special—with determina tion to give every penny. That will be th Number 1 target of THE LUTHERAN al through the year, and we shall keep yo informed of the church's progress.

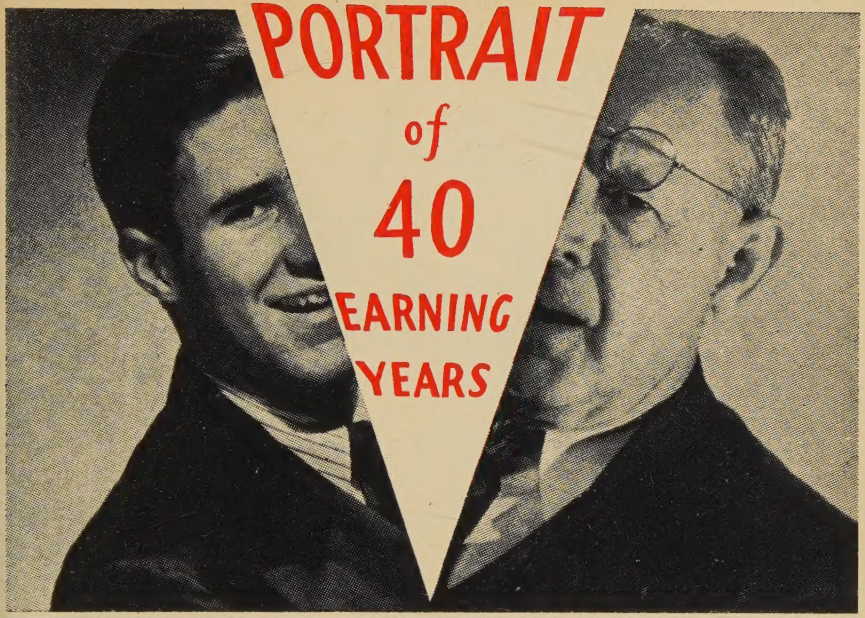
ASK THIS QUESTION at your own an nual congregational meeting (probabl in January): how did our congregatio do in meeting its apportionment goal i 1951? What will we do in 1952?

The "apportionment," I suppose yo know, is your congregation's minimu share in the whole program of the church Some congregations are rich enough t give a lot more than the amount asked but they don't make up for those that fa short. But except in a few very poor sec tions of America there's no real reaso for any congregation to fall short.

The trouble is, of course, we can se the needs of our own congregation be cause they are right in front of us. (Mos pastors surely should have increased sa aries, with prices rising as they are . . and church roofs have a way of gettin leaky and needing repair). The othe needs seem far away—a new boat to tak missionaries up the Berbice river to na tives in the interior of British Guiana . . money to help a new congregation get o ganized in Saskatchewan.

But if the Gospel isn't spreading o over new territory, it is actually checke and must retreat. That's the way wit floods, you remember. They keep movin on or they subside.

Elson Ruff



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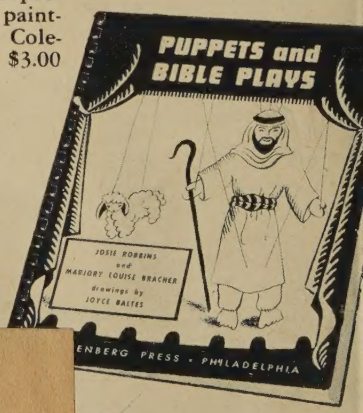

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